¶ The perfect path to Paradice : Contayning diuers most ghostly and wholsome Prayers, fruitfull and Christian Meditations, for the comfort of euery afflicted conscience : Published in these dangerous dayes of wickednesse, and deliuered to all those that feare God, and hope for saluation in Christ Iesus, as a spirituall weapon to beate downe sinne, Sathan, and all the power of hell, &c.

By Iohn Phillips.

Matthew 3.
Repent and amend your lines for the kingdome of God is at hand.

¶ Imprinted at London in Fleetstreete by *H. Iackson.*

1588.

To the Right Honourable *Lord, Robert Deuorax Erle* of Eſſex and Ewe, Viſecounte of *Herriſard and Bourchire, L. Ferres of Chartley, Bourchire and Louaine: Maiſter of the Queenes Maieſties horſſe, Knight of the moſt noble order of the Garter* Iohn Philips *his humble well-willer, wiſheth the feare of God, continuall health of body and minde, peace and quietneſſe of conſcience with all other the gifties of grace prceeding from God the Father through the interceſsion of Chriſt Ieſus &c.*

RIght honorable, when I call to memory how apt and redie wee are of our ſelues to fall into the

filthy quagmire of the olde Adams corruption, wherein wee are moſte monſtrouſly ſoyled with all kindes of wickedneſſes, which make vs deteſted in the eyes of our heauenly father, whoſe loue wee by the exerciſe of our notorious euils, dayly committed againſt his deuine maieſtie, we moſt wilfully conuert to hatred, I am driuen into no ſmall admiration. But truly as theſe are the dangerous dayes of wickedneſſe wherein ſinne aboundeth and iniquitie hath obtayned the preheminence and vpper hand, ſo it is expedient for all thoſe that haue the feeling of GODS

grace

grace in their conſciences, to arme thẽſelues in this worldly Laberinth of vncleanneſſe with a liuely faith and earneſt repentance, and to continue in prayer and ſupplication to the almightie, to abridge theſe dayes of wickedneſſe, and to haſten his comming. For vnleſſe this perillous ſeaſon as Chriſt himſelfe hathe foretolde vs, ſhould be ſhortned, wherein ſinne is exalted to the ſubuerſion of vertue, there ſhoulde no fleſhe be ſaued. It ſhall bee neceſſary for vs therefore, that ſeeke dayly and hourely, by the vſuall practiſe of our innumerable euiles, to offend the Lord our

gracious

gracious God, whose heauy indignation we haue worthely heaped vp vnto our selues, and whose vengeaunce wee haue iustly deserued. Nowe euen nowe and hencefoorth for euer to return with Dauid from our impieties, to mourn with Magdalin for oure iniquities, to weepe with Peter for our offences, and to crye out with the prodigal child, for the mispending of oure portions ryotously. Yea and thē the Lord our God whose wrath we haue kindled vp agaynst vs, like consuming coales of fire, beholding the sorrowes of oure contrite hartes, the grieuous gronings of

of our sinful soules, and our wet and blubbered eyes, weeping for oure wickednesses, wil repēt him of these plagues that he had prepared to poure forth vpon vs for our destructiōs. Yea he wil cast aside the vioals of his wrath, yea hee wil in his mercy quenche the burning coales of his furie. Yea he will vnbend the bowe of his anger and breake asunder the arrowes of his displeasure, wherewith he had in his deuine iustice prepared to wound vs; For faithful prayer and hartie repentance are acceptable to God. The which weapons if we wil take vpon to vse, vndoubtedly in steede

Nota

of curſinges wee ſhal obtayne bleſsings, in ſteed of penury, we ſhal reape plentie: in ſteed of battel wee ſhal haue peace: in ſteed of ſickneſſe wee ſhal finde health, yea and at the laſt of vncleane veſſels, we ſhalbe made veſſels of honor and heires of his heauenly kingdome. God for hys ſonne Chriſt his ſake giue vs the grace therefore whileſt mercy as yet keepeth his indignation at a baye, to continue in prayer, and to ſhew vs hartie repentant for our ſins, for the day of oure viſitation draweth nigh. Thus ceaſing right honorable, I leaue you to the merciful protection of the

the almightie beſeeching him in this life to bleſſe and defend you from al peril and daunger, to continue your health to his good guiding wil & prouident pleaſure, to giue you victorie ouer al the enemies of God and hir royal maieſtie, and in the world to come to crown your head with honour and glorie.

Your honours in al humilitie and reuerence.

IOHN PHILIPS.

¶ When that thou prepareſt thy ſelfe to pray, looke that thou with all humbleneſſe of mynde kneeleſt doſwne, and liftyng vp thy hart, thy handes, and thine eyes vnto heauen, to God the Father almyghtie, praye on this manner.

O Lorde open thou my lippes, that my mouth may ſpeake and ſhew forth that, whiche is to thy glorie and praiſe.

A prayer for the Morning.

OMnipotent Father, and euerliuing GOD, the Fountayne of al felicitie, from whom onely procedeth all good giftes, moſt hūblie I beſeech thee of

thyne aboundante mercye and exceding kindnes, so to direct and gouerne me this day and euer, with thy good guyding spirite, that all my thoughts, wordes and dedes, maye onely be occupyed in thy seruice, fayth, feare and loue, and so assist & strengthen me with thy grace, O most mercifull and louing father, for thy sonne Jesus Christ his sake, that nether sinne, death, hell, nor Sathan, haue the dominion & vpper hande of mee. Indue my heart with the true vnderstanding of thy true and liuely word, that I may be ready & proane manfully to

fight

fight vnder the ſtanderd of my glorious captain Jeſus Chriſt, agaynſt the worlde, the fleſh, & that cruell Serpente the olde Leuiathan, which hunteth continually like a roaring lion, ſæking the vtter deſtruction of my ſoule. Make me conſtant in time of temptation, ỳ whē or at what time my rebelling and ſinfull fleſhe, ſhall intice me to luſte after the pomps and vanities of this wicked worlde, I may by a ſtrong, liuely, and vnſhakeable fayth, thorowe the bitter tormentes that my ſauiour Chriſte Jeſus ſuffered for me, and al that faythful-

ly beleue and cal vpon him, so mortifie and subdue the olde Adam, that I maye bée dead and buryed from sinne and all iniquity, & the new man Christ Jesus may continually dwell and raign in mée, by whose meanes, I shall be garnished & decked by the meanes of a fruitfull fayth, with immortalitie & heauenly blessednes, vouchsafe (O Lord) I beséech thée, according to the multitude of thy mercies to loke vpon mée, and by thy celestiall prouidence so illuminate the eyes of my soule, that I may continually watche for the glorious cõming of thy anoyn-

anoynted son Jesus Christ. Roote oute (O Lorde) in and from me the vilde and corrupt branches of rapine, deceipte, auarice, luxurie, concupiscence, and all vngodlinesse, let the motions of my minde altogether depende vppon thée, prepare my tongue to publishe thy prayse, let my lippes be locked vp from all scurillitie & vncomely talke, let myne eares loathe and abhorre to heare thy glorious and blessed name blasphemed, & thy trueth to be by any Sectarian ill spoken of, and slaundered, kéepe and defend mé vnder the winges of thy cō-

foꝛtable pꝛotection, from al erroꝛs, ſiſmes, and deteſtable hereſies, make me without fayning, firmely, & conſtantly to builde vpon the truth, wherein is perfectly ſet foꝛth thy great mercie & diuine iuſtice. Let the zeale of thy pꝛomiſes in al diſtres be my chiefeſt ioy and conſolation, and giue me grace from aboue, that as I make my boaſt of thy mercies and louing kindnes, by vertue wherof, I am by my Sauiour Chꝛiſt Jeſus quickned from deathe to life, & in his deareſt death, and pꝛecious bloudſheding, regenerated & boꝛne a new, not of water

but

but of the ſpirit by fayth, ſo Lorde, I maye with thy aboundaunt loue ſhowne to mée warde, & the whole poſteritie of Adam, I may bée afrayde, wilfully, or of a ſet purpoſe, to tranſgreſſe thy commaundementes, and ſo incurre therby thy diſpleaſure, that the effectes of thy iuſtice, in the day of thy cõming to iudgement, be pronounced againſt mœ, to the vtter deſtruction of bodie & ſoule, make me alwais willing good Lord to heare thy worde, by the power wherof my faith is increaſed, and therewithall plante in mée perfite loue and obedience,

and so directe my footsteppes in this vale of miserie, that I may treade the pathe that leadeth to thee, with whome my soule thirsteth to rest, euen as vehementlye as the Hart longeth after the water brookes. Graunt this O merciful God, for the honor and glorye of thy names sake. Amen.

¶ A fruitfull Prayer to bee sayde at the going to bedde of euery Christian.

MOste mercyfull Father, I moste wretched and vnworthye sinner, prostrate my selfe before the Throane of thy heauenlye grace

grace, yelding vnto thee moste humble and heartye thankes, that hast of thy excéding loue and fauor, preserued mee this day from al perill and daunger, humbly beséeching thy diuine maiestie, this night to preserue me, for the loue of thy onely sonne, & my sweetest Sauiour Jesus Christ, my Mediatour & aduocate, who continuallye pleadeth and maketh intercession to thee for mée, & all the rest of thy chosen children, presenting hys bloudy wounds, and his glorious body al to be scourged in thy diuine presence, who thereby doth mittigate thy

wrathe & indignation, iustly conceiued agaynst me, a miserable and wretched creature, and all mankynde. Make me Lord still to confesse myne vnworthynesse, and weakenesse to be suche, and so great, that of my selfe I am not worthye to lift vp myne eyes to heauen, much lesse to be called thy sonne, such and so great is the burthen of my sinne and iniquitie, so that by the meanes of my corruption & filthinesse, I acknowledge my selfe to be the child of death, and destruction, yet build I still on thy promises good Lord, and in this greate daunger, I

come

come vnto thée with teares, saying.

O father, I haue sinned agaynst heauen, and agaynst thæ, and am no more worthy to bæ called thy sonne: of my selfe I haue nothing, but by thæ I haue al things: of my selfe I acknowledge I haue iustly deserued the heauy sentẽce of thine yre, but by grace of thee, O mighty Emanuel, I am regenerate and borne agayne from death to life: from daunger to ioy: from perill to peace: from bondage to libertie, & so in fine, from Hell & damnation, to blisse & saluation. Such is the effect of thy mer

cie,

Effectus miseritordiæ Dei.

cie, so abundant is thy loue towardes me, and all those that with contrite heartes presente themselues vnto thee. Increase my fayth lord that it may abound in good and fruitfull workes, so fortifie mee, ỳ I neuer swerue from thy veritie, giue mee thy grace from aboue, O merciful Jesus, that I may neuer shrinke from thy sacred testimonies. And moreouer, I with all humilitie, and reuerence of heart and mynde, beseeche thee thys night, whiche thou hast ordayned for man to rest in, thou wilt gard and protecte mee with thy good guidyng spirite,

spirite, and albeit, my sinfull flesh shall slœpe & slumber, yet graunt good Lorde, that my soule may continually kœpe watch and ward, let not the enemie finde me slumbering and slœping as careles in the cradle of sinfull Securitie, leaſte that whileſt I am vnarmed, that is naked & deſtitute of thy grace and fauour, he enter in and breake vp the houſe of my ſinnefull bodye, and make ſuch hauocke & ſpoile, that my infected and leaprous ſoule, deformed by meanes of myne iniquitie, and wounded with the dangerous Darts of tranſgreſ-

ſion

tion, bee throwne with the body of sinne to the Lake of destruction, wherein is continuall wayling, and gnashing of teeth. Make me stil (O good Lorde) to consider that the bed is a plaine patterne and similitude of the Graue, which continually calleth for me and all other thy Creatures, make me to vnderstand that when I am layd (of my self) without thy heauenly prouidence, I can not bee able to ryse agayne: make me to acknowledge, that sleepe is the very figure of death, to whose stroak, at thy appoynted pleasure, I must submit my selfe. Indue

due me with loue & charitie to all men, let my Lampe (O Lord) be garnished with Oyle, that whensoeuer, or at what tyme soeuer thy messenger death shall drawnie, and knock at the gates of my house, I maye at hys commons, in the daye of the resurrection of the dead, be ready to attend on thée and thy bride, with my burning Lampe, that is, with a stedfast fayth, when as by thée I shalbe clothed a newe, for my mortall body shall then be couered with immortalitie, the corruption of my sinful & rebelling flesh, shal be changed to incorruption

and

and perfite puritye, thy righteousnesse shalbe mine, thy merites shal make me perfite & holy, by vertue wherof hell shal loose his victory, death shall loose his sting, my fayth and hope shal haue ende and rewarde, & I wyth thy Saintes, continuallye dwell in loue and charitie with thée, the heauenlye Bridegrome Christ Jesus. To whome with the father and the holy ghost, be ascribed all lawd, glory, power, prayse, and dominion, for euer.

Amen.

to Paradice.

A Prayer for the remission of sinne, and to obtayne a vertuous life.

FOr as muche as (O Bountifull Lorde) it is moste méete, right, and iuste, that all flesh shoulde prayse, magnifie, and worshippe thée, and shoulde without ceasing giue thankes vnto thée, who onely art the Creator and maker of all thinges, as well visible as inuisible, who oncly art the Treasure of all goodnesse, the Well of life, onely God and Lord, whom the Heauens, and Heauens of Heauens, the Sunne, the Moone

the Starres, the earth, the Sea, with all that mooue therein: yea, the heauenly companie of martyrs, the soules of the Prophets, and Apostles, Aungels, Arckeaungels, togither with the soules of al iust & righteous persons, do lawd & glorifie. It is moste requisite, that ech mortal creature, liuing in this worlde, shoulde also acknowledge thy magnificence, wherefore (most mercifull Father) I wyth my hart and mouth do acknowledge thée to be my king & Lorde, the giuer of all goodnesse, I confesse thee to bee omnipotent, reuerent, mercifull

ciful, long suffering, God of all consolation, comforte, mercie and pitie.

I knowe that of thine infinite goodnesse onely, thou didst make man after thy similitude & likenes, placing hym in the moste delectable place of Paradice, and although he did transgresse thy commaundemente, and therby deserue eternal deth & damnation, yet thou lyke a most louing & pitifull Father, didst not vtterly reiect him, but gently correct him, & after that thou hast sente hym into the earth, cõmanding him there to increase and multiply, thou didst increase

ſtruct his poſterity with thy lawe, thou didſt teach them by the Prophetes, and after that, ſenteſt down thine only begotten ſonne, to take vpon him our nature, and to ſuffer death for our ſinnes, thereby to make a recompence for the offence which man had committed againſt thée, and al this thou didſt of thy excéding great mercye and kindneſſe, without any deſerte of mankinde, not being ſo muche as by any one prayer, or yet intreatie, thervnto incited.

Therefore, I being boldened with ſuch ineſtimable benefits, ſo frély giuen and beſtowed,

bestowed, doe without any feare at this time, appeare before thy diuine maiestye, prostrating my selfe before the seate of thy mercye, and with al humblenes of hart, and minde, doe make this my prayer vnto thee.

Dispise me not (O Lorde God) being defiled with sin and iniquitie, for beholde I present my self before thee, not presuming vppon myne owne worthinesse, but trusting in thy goodnesse.

Be mercifull vnto me a sinner, light thou the dull sighted eyes of my minde, open ẏ the stopped eares of myne hart, ẏ I may both see, heare and

and perceiue & vnderstande that which thou teachest, & alwayes do that which thou commandest, make me not only a hearer of thy heauenly doctrine, but also a perfit follower of the same: direct sanctifie & gouerne my life, be thou alwayes present & readie, both to heare and to help me. Saue & defend mée from al shame and reproch, be thou my shield and buckler against al temptations, clense my minde & thought from all vncleannesse, kéepe and preserue mée from all danger both of body & soule. This fraile life is nothing else but a continuall warfare

fare in this worlde, our sins most like to cruell enemies assault vs on euery side, agayne our dayes are but fewe in number.

Guide me therefore with thy grace, so to spende my small, short, and transitory time in this worlde, the very Fountayne, welspring, & vale of all miserie, that I maye be made a member of Christ, & a partaker of thine eternall felicitie. To the which, sæing that throwe mine owne deserte, I shall neuer be able to aspire, (for sin truely so aboundeth in me, that ech déede and act of mine, is not onely infected, but

but altogether poluted ther
with) none other remedie
haue I to ease my self, none
other salue to ease my sore,
but only to take hold of that
promise of thine, whereas
thou sayest: Come vnto me
all ye that labor, & be ouer-
loden, & I will refresh you,
this is my holdfaste, this is
myne Anker, and sure stay,
for verily (swéete Sauiour)
when I loke vppon myne
owne frayletie, & beholde
how readie I am to offende
thée, then I quake for feare,
then I am almoste in vtter
dispaire, but assoone as I
call to minde thy great loue
and kindnesse, and how that
thou

thou wilt not the death of a ſinner, but rather that hée ſhould repent and liue, and that in what daye ſoeuer he doth hartily repent, and cal vnto thée, thou wilte heare him, then I am relieued, then I am not a little comforted, knowing ſurely that thou wilte performe that whiche thou haſt promiſed. In faithful aſſurance wherof, I nowe ſay vnto thée.

‡ Tourne thou mée (O my God) and I ſhalbe tourned, from all my wickedneſſe deliuer me. Heale my ſoule which is wounded with ſin for I doe acknowledge my iniquitie, & am hartily ſory

for mine offences. Correcte mée, O Lorde, but yet not in thy furie, look not vpon my weakenes, but thinke vpon thine owne worthines, remember thy louing kindenes, and in the aboundance and multitude of thy mercies wipe clene away, pardon, and forget all my sins, through whiche I haue either in word, or déed, thought, or any other kinde of waye offended thée, blot them out of thy remembraunce, & let the bloude of that Immaculate Lambe Iesus Christ washe them away, let mine old offences so decay & die in me, that I neuer commit them

any

any more, or by any meanes renew them in thy sight.

And in the meane time do not withdraw thy grace frō me, but cause me to do all ý which good is. O Father remoue thy wrath away from me, and restore vnto me thy fauour. Turne thou thy louing countenance vnto me, and plentifully poure forth thy mercy vpō me. Incline my heart to doe that onely whiche is acceptable in thy sight. Guide thou my footesteps in thy pathes, & suffer me not at any time to stray from thy wayes, let me alwayes haue the feare of thée in my hart, and the remem-

brance of thy benefits fresh in my memory, & if at anye time throw weaknes and frayltie I do transgresse thy commandemēts, yet do not therfore reiect & cast me out of thy sight, but be thou that good Samaritane, & poure the Oyle and wyne of mercy & forgiuenesse, into those woundes which sinne shall make in me. Disdaine mee not for my reuoulting, but haue mercy vpon me according to thy great goodnes, & according to the multitude of thy mercies, wipe awaye mine iniquitie, hide me vnder the shadow of thy winges and protection, lighten

mée

mée with thy holye ſpirite. Make mée thy ſeruant, & ſo indue me with thy grace, that I maye vnfaynedlye, with hart and voyce, ſerue, honor, and prayſe thee, al the dayes of my life. Amen.

A Prayer for patience in trouble, and meekely to ſuffer aduerſitie.

O Gracious Lord, Omnipotent, whoſe mercy is euerlaſting & infinite, bow downe thyne eare and harken vnto this my prayer, whiche I make before thy diuine Maieſtie, moſt humbly beſeeching thée of thyne acuſtomed goodnes to indue

me with the woꝛks of mercie, & dædes of charitie, and aboue all things to giue me pacience in aduerſitie, mæk ly to ſuffer, and pacientlye to take whatſoeuer it ſhall pleaſe thœ to laye vpon me, and neuer to murmur, oꝛ to grudge therat, but alwaies to thinke thy louing & gentle coꝛrection to be muche leſſe than the deſarts of my great & manifold offences.

Againe, if I be not vnder coꝛrection, then am I not thy childe, foꝛ what father is he who coꝛrecteth not his Childꝛen, whome he moſte intyꝛely beloueth. Thys thē is an euident tokē that thou

thou loueſt vs, whē as thou correcteſt vs, for as the ſcripture ſayth: Whome God loueth, him he chaſteneth.

Thou ſeeſt all thinges, thou vnderſtandeſt & knoweſt al thinges, ſo that not ſo much as one little Sparrow lighteth vpon the ground, without thy knowledge: yea, our very thoughts are foreknowen vnto thée, thou diſpoſeſt & ordereſt all things as ſéemeth beſt to thy holy will and pleaſure, by thy helpe I maye doe all thinges, wythout thée I can doe nothing. When thou powreſt vppon vs thy creatures, thy good giftes and benefites: When

thou bestowest vppon vs prosperitie, health, wealth, and such like, thou doest it to this intente, that we acknowledging the same, should thereby be encouraged to serue, honoure, and humblye obey thee, and alwayes prayse and magnifie thy glorious name, contrariwise, when thou strykest vs with thy rod of correctiō, as plaguing vs with great mortalitie, suffering our enemies to inuade vs: robbers for to spoyle vs: pouertie to oppresse vs: or fire to consume those thinges, which thou hast lent vs, for the mayntenaunce of oure bodyes

bodyes in this mortall life. Thou doest it to put vs in mynde that we haue transgressed thy Commaundementes, that we haue not harkened vnto thée, neyther done that which is acceptable in thy sight, but willingly falling into the puddle of sinne, and following oure owne appetites, haue prouoked thy iust wrathe and indignation against vs. Thus thou dealest w̄ vs, O Lord, to the intent that we suffering bodily punishment, & féeling the smart of the same may therby be admonished of our duetie, and with true compunction of heart, desire

to be releaſed frō thy ſcour-
ges whiche we haue deſer-
ued, and worthily receaue,
and then acknowledge our
ſelues to be loſt children, &
ſtraying ſheepe, may bothe
ſee and be aſhamed of oure
vnbridled affections, & wil-
fulnes, which haue brought
vs to calamitie & miſery, &
with ỹ true penitent to ſay.

We are not worthy, moſt
mercifull father, to liſte vp
our eyes or voyce vnto thée
for our manifold ſinnes and
wickednelſe: neuertheleſſe,
preſuming vppon thine a-
boundaunt mercie (who re-
fuſeſt none that doe call vp-
on thée) moſte lamentablye

we

we doe cry, haue mercy vpõ vs. O Lorde, haue mercye vpon vs miserable sinners, being nowe greeuouslye afflicted with the burthen of punishment and affliction, which thou hast layde vpon vs, put thou therfore away all displeasure conceiued agaynst vs, thy poore creatures, and graunt vs, that being warned by thys, we maye euer hereafter serue thée in newnesse of life, and neuer committe anye thing whiche shall displease or offend thée.

This O heauenly father, I acknowledge to bée oure duetie, but althoughe I for my

my parte, haue not perfourmed the same as I ought to doe, yet I beseeche thine inestimable goodnes, not to execute the rigoure of thy iustice vppon me, but to staye thine hand, and before thou giue me any greter wound, to behold my humilitie and repentaunce, which beyng not able to recompence and satisfie the trespasses which I agaynst thée haue cõmitted, do offer vnto thée according as the powre Widdowe did, al that which I am able to giue, that is a sorrowfull contrition of hearte, for my former offences done and paste. Thy Iustice as it

is

is right, so is it rigorous to sinners, thou art so iealous & so much doest detest sinne, that thou sparest not to punishe thy very elect and chosen seruants, when as they fall into it.

Who was more acceptable in thy sighte, then that holy Prophet king Dauid: of whom thou thy selfe didst say, I haue found a man according to mine own heart, euen Dauid my seruaunte: yet neuertheless, diuers & sundrye wayes didst thou punishe him, when that he had swarued from thy testimonies. Thou sufferedst him to be molested with the in-

insurrection of hys owne sonne, thou didst sende the Prophet vnto him, to offer him the choyce of plagues, which thou wouldest sende vpon him for his wicked lyuing, but when he with sorrowfull sighes, & trickling teares, tourned vnto thée, cõfessing his fault, crauing pardone, and promising amendment of life, thou forgatest thine anger, and forgauest his offence.

Other of thy chosen Vessels thou hast permitted to bée græuously tormented, and vexed by sundrye troubles and aduersities, onely to trye their faith and stedfast-

faſtneſſe towardes thée, as thou didſt ſuffer that pacyent man Iobe, for to be moſt cruelly intreated by that enemie of all mankinde, to haue his houſes burned and ſpoyled, his cattle taken away, his ſeruauntes driuen into bondage, his Childzen to be ſlaine, his own body to be afflicted with moſt loathſome diſeaſes, plagues, and ſores, and all this thou didſt not for any euil déede of his, but to ſhew thine Omnipotencie and power, for when thou hadſt tride hym to the vtmoſt, and founde that his ennemie the Deuill coulde not preuayle agaynſt hym,

or by any payne and griefe, cause him to blaspheme and speak euil of thée, thou didst reduce him to health, thou didst enriche him agayne, thou didst restore vnto hym agayn his children, friends, familye, and all his goodes, with muche more than euer he before possessed, shewing most manifestlye, that thou wilte reward them moste plenteously, which doe loue thée, follow and obserue thy commandementes.

Wherefore I beséech thée to giue me grace, that what soeuer waye it shall please thée, to visite mée wyth thy punishment, I may take it paci-

paciently and say: Naked came I into this world, and naked shall I retourne to the earth agayne, the Lorde giueth, the Lorde taketh away, euen as it pleaseth the Lorde, so be it. Suffer mee not to dispaire, or to thinke that thou dealest vniustlye with me, but to say. Shall I receiue prosperitie at the Lordes hande, and not to be content with aduersitie: & alwaies to thinke vpon this. Happy are they whom thou dost punish, for though thou make a wounde, thou also giuest a playster, thoughe thou smitest, thy hande maketh whole agayne, my iniquitie

quitie is greate, but be thou merciſull vnto my wickednesse. O deliuer me from thyne anger, and preſſe mee not farther than I ſhall be able to beare, but now that I acknowlcdge, that what ſoeuer trouble thou haſte ſent me, or wilt laye vppon me, is either for the puniſhment of mine iniquitie, or for the triall of my conſtancie, I maye with repentant Dauid, finde remiſſion of my ſinnes, and with patient Iobe releaſe of my aduerſitie, and obtayn ſuch fauor in thy ſight, that thou neuer agayne ſo greeuouſly puniſhe me, but that I may ſo paſſe

this

this life, that I may afterward liue with thée, to whō be honour and glory, for euer and euer. Amen.

A prayer agaynst the feare of worldly casualties.

O Most bountifull and louing Father, myne onlye guyder and comforter, the Wel of mercie, the true light of the worlde, take awaye the darkenesse of my mind, lighten my heart and sences, indue me with thy grace, arme me so strongly with sure hope, confidence & truste in thée, that I neuer be driuen into feare, eyther by the subtle inuasions of our

our ghostlye ennemye Sathan, or by the craftie wylinesse of the worlde, neither yet by losse, damage, hurte, or hindrance of any of those vain and transitory things, which we in this worlde doe possesse. But alwaies whatsoeuer shal become of them, to thinke that they are but thinges lent, and not oure owne, & that we shall make a streight accompt for the vse, or abuse of them.

Whereby the more wée possesse thereof, the greater shall be our payne, if we abuse them. Wherefore take from me all inwarde heauinesse, thought and care, for any

any losse and discommodity receiued by worldly goods, and alwayes to thinke that as well pouertie, as riches: nœdinesse, as aboundance: sickenesse as health: aduersity, as prosperity: come from thée, and that it is knowne to thine vnserchable iudgement onely, why and wherfore thou sendest eyther of these vpon vs, and therefore let not my minde bée troubled with any feare of thinges to chaunce, sauing onely to feare to displease thée, but alwayes to be merry in thée with soberneſſe, and to cast all my care of worldly affayres vppon thée. For as much

much as thou haſt commanded, that we ſhoulde not be careful what to eat or what to drink, or with what rayment we ſhould be clothed, for ỹ wilte not ſée the righteous forſaken or their children begging their breade, and that thou tourneſt all thinges to the beſt, to them that ſerue thée, and flie vnto thée for ſuccour in the tyme of their diſtreſſe.

Let this (O Lord) be euer more freſh in my memorye, grauen in my heart, and redy in my mouth, ſo that I leauing all nédleſſe feare, may alwayes giue thanks vnto thée, and prayſe thy

holy

holye name. Amen.

The prayer vnto God the Father.

ALmightie God, the Father of our Lorde Jesus Christ, whome no deserte, merite, or worthinesse of oures, but thyne owne great clemencie, mercy, and pity, caused to send downe thyne onely begotten sonne into this world, to beare the burthen of our sinnes, with the which, we moste miserable sinners were ouerladen, & that he shoulde suffer moste cruell tormentes, yea, and also most bitter and shame-

full

full death, and sanctifie the reprochefull name of the Crosse, with the renting of his blessed bodye, and shedding his most precious blood thereon. Thereby to make attonement betweene thée & vs: thereby to pay the ransome for our soules: thereby to consumate and finish the perfection of oure redemption and salvation. Whiche thing it was thy good will, that he should doe, not only to aswage thy wrath and indignation, but also to bring vs agayn into thy grace and favour, & that wée being deliuered out of the bondage of sinne & hell, might serue thée

thæ in righteoulsnes and holyneſſe all the dayes of oure life, and by thy frée gift and benefite of his deathe and paſſion, be made partakers of his reſurrection, and of thyne endleſſe & vnſpeakable glozy.

Wherefoze my God, my maker, my Lozd, my kyng, ſæyng thou haſt ſo aboundauntly beſtowed thy Heauenly giftes vpon me, & all mankind, and haſt ſo plentifully poured out thy grace and fauour on vs, that foz our ſakes, thou wouldſt not ſpare thy owne ſonne. Howſhal we eſcape thine indignation, whiche foz this care

and kindneſſe of thyne, are moſt careleſſe and vnkynd, and among all other, which way ſhall I poore creature turne me: how ſhall I, who haue bene moſte vnthankefull for his benefites, and moſte vnmindefull of them, be ſo bolde as to lifte vp my hart, or hands vnto the heauens, and to call vpon thee: thou of thy ſinguler goodnes diddeſt ſo prouide, that the wickednelſe of olde Adam ſhoulde be purged and waſhed away with the bloud of Jeſus Chriſte, but I haue wilfullye fallen into ſinne againe: Thou madeſt me the child of light, but I haue made

made my selfe an inheritor of darknes: thou madest mée thyne by creation: I haue made my selfe the childe of perdition.

What shall I now therefore do? shall I doubt of anie further mercie and forgiuenesse? No, no (sweet Lord) so great is thy mercye whiche surmounteth al thy works: so large are thy promises, so sure is the performance of them, to al such as take hold thereof (so deare in thy sight are the merites of thy sonne Iesus) so acceptable vnto thée is the harty repentance of a sinner, that with the remembrance thereof, I am

prouoked to crye vnto thæ, saying: Father, I haue sinned agaynst heauen, and agaynst thée, I am no more worthye to bée called thy childe: Neuertheles, behold thou me not as I am, a grée-uous offendour, but as thy creature, haue nowe no respect to mine offences, but behold my repẽtance, think not vpon my wickednesse, but vpon the wounds of my sauiour Iesus, looke not vpon my false hart, which hath wauered from thy lawes, but behold the blæding hart of thy sonne Iesus Chryst, whiche was pierced to release me and set me frée, my

sinnes

sinnes I cast vpon his back, beseeching thée that hys merites may beare them, and thy mercy pardon them.

Heare me, O Lorde, my God, heare me, for I knowe the more earnestlye that I seeke for, & desire thyne ayd, the readier ỹ art to stretche forth thine hand to helpe me. Heare me therfore, O lord, bow downe and incline thy eare vnto my prayer, inspire me so with thy holy spirite, that I may loue thée aboue al things, and that I neuer fayle to put my hope & trust of saluation in him, whome thou wouldest to be my Redéemer and sauiour.

Make mæ by the forsaking of all wickednes, so to rise from falling into sinne, that I may obtayne the true seruing of thée with innocency and pureneſſe of life. Graunt this, O Lorde, for Jesus Christes sake, to whom with thée and the holye Ghoſte, be all honor and glory. Amen.

A Prayer vnto God the Sonne.

O Moſt sweete Sauiour, O moſte mercifull Redéemer: O bountifull Jesu, the sonne of God, who although

though thou art highe, yet thou art moste humble, although thou arte Omnipotente, thou arte also moste mæke, and as thou art most mightie, so art thou moste merciful. To thée O Christ, the guyde of al felicitie, the Father of heauen hath gyuen all powèr, both in heauen and in earth.

Thou art the true Pastor of our soules, thou art oure Messias, ỳ castest off none that sue vnto thée, but as thou hast taken awaye the hande wryting that was agaynst vs, and hast fastned it to thy Crosse, so art thou ready to imparte the merits

of thy Paſſion, vnto all ſuch as with true repentaunce of their ſinnes call vppon thée faythfully. Wherefore, my ſwéete Jeſus, I moſt faythfullye and vnfaynedlye acknowledge ỳ benefites that thou haſt beſtowed vpõ me, and ſtedfaſtlye beléeue, that thou being an Immaculate Lamb, in whoſe mouth was neuer found guyle, didſt ſuffer moſt cruell torments at the hands of ſinners, for the loue of vs moſte wretched ſinners, for the which cauſe I moſt hartily beſéeche thée, and moſt humbly pray thée, to accept me into the number of thẽ, whome thou wilt

make

make Coinheritours of thy bitter paynes, and although I of my selfe, be moste vnworthy thereof, yet thy merites can make me worthy: to them doe I flye, craving that I may be so armed, and defended by them, that I maye subdue the worlde, the flesh, and the Deuill, euen as thou hast gloriously conquered sin, death, and Hell. Thou seest, O my Sauiour, how I am daily and howerly beset, with these three ennemies, and so hardly besieged of them, ỹ without thy help, I can by no meanes escape, but that I must nedes be a pray vnto one of them.

Strengthen me therefore, O Lorde, that neyther the one with carnall lusts, neyther the other with delectable pleasures, nor sathā him selfe with all his crafty and suttle deuises, get the dominion ouer mee. Thou hast bought me, thou hast payd for me, take thou me, saue, kéepe, and defend me, be alwayes ready at the voyce of my crying, poure into mée thy grace pacientlye to abide thy diuine wil & pleasure in all things, make me both at this present, and all ý dayes of my life, to haue in minde and profoundlye to reste in my heart, the misteries of thy

thy painefull passion, and so to be filled with the remembraunce thereof, that sinne may no more enter into me and that Sathan mine olde enimie, may wel perceiue, that he hath neyther parte nor fellowship in me. But that I am both body & soule altogether thine. To whom be all prayses worlde without end. Amen.

A Prayer vnto God the holy Ghost.

O Holye Ghoste, O blessed and Holye Spirite, comforter of them that be afflicted. Thou proceeding from the Father and the Sonne,

Sonne, art the true instructour and teacher of the deuine and heauenlye veritye. Wherefore I with all humilitie, praye thée to renewe and make in mee a cleane hearte, to grafte a right spirite in me, Guide and gouern mée, that I may thinke nothing, speake nothing, doe nothing, but that only which shall please thée.

And whereas I haue not ceased to offend my Lorde God and Maker, and moste gréeuously to transgresse agaynst Jesus my redémer and sauiour, I pray thée that I maye haue inwarde sorrow, repentance and shame thereof,

thereof, and that euer hereafter, I may performe my duety as I ought to doe, and so bring forth the fruites of repentance, that the passion of Iesus Christ may defend me from all sinne and wickednesse, and bring me to the ioyes of Paradice. So be it.

A deuoute Prayer.

REmember not, O Lorde GOD, thine anger agaynst me an offender, but be myndefull of thy mercye towardes me a true penytente, forget that through pryde, I haue prouoked thée to

to yꝛe, and fauourablye harken vnto my pꝛayer. What is Jesus, but a Sauioure: therefoꝛe O bountifull Jesu be thou my Sauiour, ryse vp in thyne owne strength to helpe me, saye vnto my soule, I am thy safegarde. In thy goodnesse do I trust, in thee is my hope, and foꝛ as much as thou hast willed that we should without ceasing seeke and sue vnto thee, beholde I being counsayled and foꝛetolde by thy cõmandementes, doe nowe both aske, seeke, and knock. But thou which commandest me to aske, graunt that I may receiue, thou bidst me seeke,

make

make me to find. Thou hast taught me to knocke: open vnto me ỳ stand knocking: strengthen mee that am weake: restore me that am lost: reuiue me that am dead by sinne: make me to serue thée: to liue to thée: to giue my selfe wholy to thée.

I knowe my God, that because thou madest me, I owe my selfe vnto thée, & for that thou hast redéemed mée, I shuld owe thée more than my self. But behold, I haue no more to giue, neither can I giue my selfe vnto thée, vnlesse thou make me willing therevnto. Take thou me, draw me vnto thée, that as

Nota

as I am thine by creatiõ, so I may be thine by folowing of thée, whiche liuest & raignest for euer & euer. Amen.

An other Prayer.

HAue mercie vpon me, O Lord, haue mercy vpon mée, moste miserable Creature, which doe that which I ought not, and feare that whiche I haue moste iustly deserued, if I weigh with my selfe the wickednes that I haue done, the punishmẽt therby deserued, is not halfe so great as the sinne that I haue committed, but ỹ art a mercifull God, & thy iudgementes

mentes are right, neyther doest thou at any time punishe vs vniustly. Thou almightie god madest vs, whē as we were not, and when as we were lost and damned, thou didst miraculously restore vs. I knowe and am sure, that our life is not led by sodaine and vncertayne motions, but is disposed and directed by thée, thou hast a fatherly care of vs al, but specially of all suche as do put their whole trust and confidence in thy mercy.

Therfore I humbly pray and beseche thée, that thou wouldest not deale with me after my deseruings, but according

cording to thy great mercy, which doth exceed the sinne of the whole world.

And as often as thou doest punish me outwardly, giue me grace inwardlye with patience, to beare the same and that thy praise neuer depart out of my mouth. Order my doinges, euen as shall be most necessary both for my body and soule. Thou onely hast power ouer all things, thou knowest all thinges, to thée be al honour for euer. Amen.

¶ A

A Prayer for the obtayning of mercie.

BEholde, out from the bottom of my hearte, doe I crie vnto thée (O Lord) beséeching thée, that thou wouldest saue me from the bottomlesse pitte of Hell. I knowe that there is mercie with thee. Doe not therfore marke what I haue done amisse. Enter not into iudgement with thy seruant, for then can I by no meanes be iustified in thy sight.

The remembraunce of mine offences is grieuous vnto

vnto me, & therefore I right humbly craue pardon therof. My heart is troubled, my soule is vexed, there is no health in my flesh. Forsake me not myne onely stay and comforte. Dispise not my contrite heart, open the bosome of thy mercie, take clean away mine iniquity, bring my soule out of tribulation, turne the extremitie of thy iustice into thy tẽder mercy, and when thou shalt come to iudge ỹ quicke and the dead, be not reuenged on mẽ by eternall damnation, but to take me amongest thyne electe, into the blessed state of Saluation.

Graunt

Graunt this O Father, for Christes sake, our Mediatour, and Aduocate. Amen.

An other Prayer.

O Lorde my GOD, although I haue committed that, whereby I am an offendour, can I make my selfe not to be thy creature: though through sin I haue loste my cleanneste & puritie, haue I also taken away thy goodneste, and mercye: thoughe I haue committed that, wherefore thou mayest condemne me, hast thou not done that, whereby thou mayest saue me: True it is (O Lord) that my conscience

doth shewe me, that I haue deserued damnatiõ, but thy mercy exceedeth all offensyon. Spare mée (O God) because it is not vnpossible for thy power: it is not vnmeet for thy mercy: it is not vnaccustomed, or yet contrary to thine infinite goodnes.

Wherefore thou whiche hast created me, doe not destroye me. Thou (O Jesu) whiche hast redeemed mée, do not condemne me, thou whiche hast made me, let not thy worke be cast away by my wickednes. Wype away all that is myne, and drawe me from thee, and knowledge all that is thine

in

in mée, and may bring me vnto thée. Which liuest and raignest one God in persõs three, to whome be al honor, now and euer. Amen.

A necessary prayer in Meeter.

O Lorde my God, make thou my hart
repentant for to be:
The spirite of contrition,
doe thou ingrafte in me.
Vnto myne eyes let there be giuen,
aboundance of weeping:
And let my handes be occupied,
with often almes gyuing.
O thou my king quench out of me,
all foule fleshly desire:
And with the loue of thee alone,
set thou my hart on fire.
O my Redeemer dryue away,
the spirite of pride from me,
And graunt to mee that great treasure,
of meeke humilitie.

Take

Take from me, O my Sauiour,
the furious rage of yre:
The shield of pacience giue to me,
the which I doe desyre.
O Creator roote out of mee,
all spitefulnesse of mynde:
And graunt in steede thereof agayne
meekenesse that I may kynde.
O Bountifull father giue me,
a fayth that shall indure:
With hope agreeing thereunto,
and charitie most sure.
O thou my guyde, keepe from my lips,
all lying vanitie:
And from my minde, driue farre away,
all vayne vnconstancie.
All waueringe talke from my heart,
and from my mouth scoffing:
With all proud lookes & glottony
backbiting, slandering.
Couetousnesse wipe cleane away,
with curiositie:
The fond desire of vayne glory,
with all hipocrisie.
Let me neuer the poore despise,
nor yet the weake oppresse:
And let me not blaspheme, for then

I dye remediles.
O thou which didst mee forme and make
take all rashnesse from me:
And leaue me not such a minde as will
will not with peace agree.
Take from me idlenesse and sloth,
with heauie lumpishnesse:
Take from me disobedience,
and also stubburnnesse.
O my God, for thy deare Sonnes sake,
I humbly beseeche thee,
To graunt me the workes of mercy,
aboundance of pitie.
That I may thee both loue & feare,
and eke pitie the poore:
Make mee good men alwayes to loue,
and wicked to abhorre.
Make me so little to esteeme,
those thinges that worldly bee:
With harte and voyce that I maye
in Heauen to be with thee,
amen.

¶ Beeyng tempted by the ghostly ennemy (as all that feare God are) to doubt in any article of the Catholike Fayth, to dispayre in Gods mercye, to yeelde to melancholye fantasies, to bee vexed with vnkindnes of friends or the malice of ennemies, to bee troubled with sickneſſe, or any other wayes oppreſſed with griefe of body and mynde, say deuoutly as followeth.

I Humblye accept moſte mercifull Jeſus, this heauie temptation, whiche nowe I ſuffer at the handes of thy diuine prouydence, and would a greater if thou pleaſe to laye it on me

me for thy sake. Who hath ordayned this from the beginning, for the tender loue thou beareſt to the health of my ſinfull ſoule, and I moſt hartily thanke thée for it, I confeſſe I haue deſerued worſe for my ſinne and vnkindeneſſe towardes thée, and I am not worthie to receyue any comfort or conſolation at thy handes, therefore to the honor of the paſſion and death, whiche thou wyllinglye ſufferedſt on the Croſſe, I offer my ſelfe to ſuſtayne this, or any other aduerſitie with al my hart, not ſéeking otherways eaſe or reliefe, then in and by

thee (O Lorde) and as thy good will and pleasure shal appoint, yet this one thing I craue and beseech thée, for the tender loue thou beares to mée, and all mankinde, (for in mée is no vertue, or ought that is good) to helpe and assist me with thy holy spirite, (as my trust is thou wilt) who promiseth that no man shall be tempted more than he shalbe able to beare and giue me all what euer shalbe necessary to sustayne with patience this painfull Crosse & temptation, which thy deuine wisdome hath appointed for me, to the intēt that I bearing ỹ same wyllingly

lingly with thée here in this worlde, may conceiue assured hope to bée partaker of thy glorye in the worlde to come: grant me my requeſt moſte mercifull Sauioure, not for my merite or deſerving, but onely for the merites of thy death and bitter paſſion, I humblye beſeeche thée. Amen.

A Prayer for the obtayning of grace and mercy.

O Moſte mercifull Lorde God, whoſe Maieſtie is incomprehenſible, and power infinite, whoſe magnificence is exalted aboue the

heauens, vouchsafe I beseech thée, from thy high Throne, to beholde the worke of thy handes. Haue pitie on the vnhappy & desolate condition of thy creature. I am a sinner conceiued in sin, & of my selfe I haue no good thing: wherefore (O Lord) I cleaue to the Altare of thy mercy. Thou art my Ankor, my hope, my refuge, & staye. Therefore O Lorde, haue mercy vpon me, for no flesh can be iustified in thy sight. Thou knowest the frayltie & weakenes of men, we are taught by the fall of Peter, ỹ we can doe nothing wythout thée. Graunt vs therfore

Peter his fall

good lord thy grace, without which in this world, we are lyke by the waues of temptations, to be ſwallowed in the gulph & whyrlepoole of ſinnes, to be drowned as the ſhip without Ankor & Pylate, in euerye Tempeſt to runne on the Rocke and periſhe: Guide vs therfore by thy grace (good Lorde) thorow the flouds of this carefull worlde, that wee maye reſt for euer in the pleaſant Porte, and happye hauen of euerlaſting ioy, with thyne elected, thorough our bleſſed Sauiour Ieſus Chryſt. To whome wyth thee and the holye Ghoſte, bee all

honour and glorye, in all worldes. Amen.

A Prayer for the Penitent.

O Lord, I am a sinner, my sins are heauy vpon me, the burthen of them is intolerable, refresh me with thy grace, washe away mine offences, & I shall be whiter than the snow, let the cheerfull beames of thy countenance shine vppon mée, and giue light to the darknes of my life. We can loke for nothing as deserued, but punishment due to oure offences. Wherfore good lord, not according to thy iustice, but in

in the multitude of thy mercies deale with thy ſeruant. Remember not the ſinnes of my forefathers, think not on the miſdemeanor of my youth paſſed, haue pitie on thy creture, which acording to the likeneſſe of thy ſelfe, thou haſt made & ſhaped of earth. How long wilt thou turne thy face away frō me? forſake me not, O my God, but renewe in me thy holy ſpirit. Pluck away from me all that withdraweth mee from thee. Graft in my hart thy grace, ỹ I may loue thee, and feare thee, and ſo finallye reioyce in thy goodneſſe with thy elected, and prayſe

thée in thy wondrous works for euer. Graunt thys moſt mightie God, for our Sauiour Ieſus Chriſt his ſake. To whome with thée and the holye Ghoſt, be all honour and glory, for euer and euer. Amen.

A Prayer for Fayth.

O Bleſſed ſauiour Ieſus, ſonne of the euerliuing God, the vnſpeakeable ioye of thy ſeruantes, moſte preſent cõfort to ſinners, which cameſt into ỹ world to ſaue offenders, whiche ſo loueſt the world that thou ſpareſt not thy moſt precious blood, to redéme the loſſe of oure

firſt

first father Adam, & to make vs Coheires of the forfaited inheritance with thy selfe, that al which beléeue in thée might be saued, good Lorde whiche hast promysed to them that knocke, it shal be opened, & that they whiche séeke shall finde, graunt I beséeche thée, that I maye search thy holye lawes, and finde the trueth of thy holye worde, that I may alwayes constantly confesse & shewe thée & thy goodnesse, as well in my words as lyuing. Inspire me with thy holye spirite, that I may know thée, stedfastlye trust in thée, and serue thée in prayers & well doing,

doing, all the tyme of my life. O moſt mercifull Lord and ſauiour of the world, for the glory of thy names ſake I beſeche thee to heare my praiers. My ſoule reioyce in God thy ſauing healthe, for he hath bene good to thee, he hath kept thee frō the ſnare of the hunter, & bleſſed thee. The lord is a mercifull God, let all the earth feare him, let the mouthes of all men ſounde prayſes vnto hym. God is a good Lord, & dayly increaſeth his good giftes to his ſeruants, the Lord wyll encreaſe my fayth in hym, and I ſhalbe ſaued, Amen.

to Paradice.

A Prayer for righteous iudgement.

O Lord God of all iustice, whiche in equall Ballance doest weigh the cause of the Prince and of the poorest man, whiche despisest not the sutes of the simple, whiche deliuerest the Captiue, and comfortest the desolate and carefull. O Lord whiche hast blessed them that are poore in spirite, releeue thy seruaunt oppressed with griefe, remoue from me the clowdes of my sorrowes. O Lorde stretche forth thy mightie hand and helpe me, let me not sincke in

in the Seas of slaunder and shame. Thou knowest the secretes of my heart, defend me in myne innocencie.

Pleade thou my cause agaynst the vngodly, whiche haue layd their nets for me. O God, thou which hast deliuered Joseph, Danyell, Mardocheus, and Susanna, from captiuitie and instant death, and didst cloath them with honoure, good Lorde strengthen me, and be my defendour against all euils, and let not the poysoned arrowes of malicious tongues doe me any harme. Graunt these my prayers (good Lorde,) I beseche thee, for our

to Paradice.

our Sauioure Iesus Christ his sake. Amen.

A Prayer agaynst lying and euill imaginations.

O Lorde cleanse my heart I beséeche thée, from all impure and wicked cogitations, and thoughtes, and giue me a cléere conscience, shamefast eyes, innocente handes, and a tongue to tell the truth. Séeing that there is nothyng hidde that shall not be discouered, good lord I beseeche thée to search my thoughtes, and renewe in me thy holye spirite, directe my féete in thy wayes, that walking

walking after thée, in the pathe of the righteous, I may passe thorow this vale of misery, bearing thy banner stowtly in my warfare, and obtaine euerlasting ioy the promised hire to such as here haue pacientlye borne thy crosse, and valiauntlye fought with the armoure of fayth, against temptations and all euils, vouchsafe (O Lorde) to graunt my peticions, I most humbly beséech thée, for thy onely begotten sonne, our Sauiour Iesus Christ his sake Amen.

A thankesgiuing for the goodnesse of God to vs.

O Almightie God, and euer ruling King, whose infinit power & maiesty our wyts cannot comprehende: whose glorious brightnesse with our mortall eyes wee cannot behold: whose wonderous worckes & manyfold mercyes, the tongues of mẽ cannot sufficiently declare: Good Lord I yæld thæ most humble thankes, for thy singuler great gifts and benefites, bestowed vppon me a sinner. Good Lord thou hast blessed me with knowledge

with

with increase and plenty of all thinges, thou hast giuen me friends, health, and rest. That I shoulde eate my meate with ioy, and prayse thee in al thy gifts & woorks: I know that I haue no good thing, but it commeth from thée, and onely for thy mercies sake, thou hast so regarded me thy seruaunt, wherfore (good lord) I beséech thée to grant me thy grace withall, that I maye vse these thy gifts to thy honour and glory, & the comfort of them that néede, that vsing the talent whiche thou hast lente mée, I maye become a good seruaunt, and obtayne eternall

nal bliſſe, the promiſed hire to ſuche as doe well. Vouchſafe good Lord, for thy ſonne our Sauiour Ieſus Chriſte his ſake to heare my prayers.

ALmightie God, refreſhe me with thy grace, I beſéech thée, comfort me wyth thy mercye, and bleſſe mée, that ſafe from all euils, frée from feare of all daungers, in peace and quietneſſe, I may ſing prayſes to thy holy name, and reioice in thée, with thine elected for euer and euer. Amen.

A Prayer to liue well.

GOod Lorde so rule the eyes of my heart, that they being kept simple and pure, my bodye may bée a cleare and shining temple of thy holy spirite, so kindle in vs the loue of thy glorious sonne, that we following his steps, may doe that which is good, and declyne from the euill, so that our light shyning before men, we may glorifie thée by our good works, with thy blessed sonne our Sauiour and the holye Ghost. To whose infinite maiestie, in trinitie

and

and vnitie, be all honour and glory, for euer. Amen.

A confession for the penitent.

O Moste mercifull Lorde God, I haue offended against the Throane of thy Maiestye, my sinnes are euer before myne eyes, I am not worthy to liue or enioy the fruites wherewith thou hast blessed the earth, my owne conscience is my tormenter, bringing testimonie and witnes against me. The Sunne doth hyde hys light agaynst mee, and the place is the worse wherein I become. O Lorde, what shall

shall I doe, shal I dispayre? No, thou art mercifull, and more ready to forgiue, then we to aske, I will confesse my sins to thee. I am weary of my sinfull life, I am sory in my soule for myne offences, wherefore good Lorde thou whiche doest ease them that are laden, and refreshe them that trauayle, thou which hast promised mercy to the penitente, looke on thy seruant with thy chearefull countenaunce, beholde me with those pittying eies, with whiche thou didst Mary Magdalen, and the woman taken in Adulterye, thou whiche hast shedde thy blod

blode on the Alter of the Crosse, offering thy moste precious bodye, an eternall Sacrifice for our sinnes, dispyse not that whiche thou hast redeemed: Thou which camest into the worlde to cal sinners to repentaunce, and to saue the lost shepe of Israell, haue mercye vppon me, & leade me by thy grace to the Foulde, among thy Shepe, for they go in sweet Pasture, & are not in daunger of Wolues, for thou art their shepheard, and kepest good accounte of euery one of them, thoughe I haue gone astray wandring from thy flocke, and borne the

markes

markes of the woꝛlde, yet good Loꝛd diſclaime not thy right, I beſeeche thee, but take me vnto thée, that I may be ſafe vnder the ſhadow of thy winges. Ye may ſleepe ſoundly, whome thou doeſt keepe, thou arte the watchman of Iſraell. All honour and gloꝛye be vnto thée foꝛ euer.

A Pꝛayer foꝛ humilitie.

O Loꝛde I am a ſinner, & ſoꝛry foꝛ mine offences, I cannot make ſatiſfaction foꝛ my defaultes, if I haue any good thing it cõmeth of thée. The moſte acceptable

ſacrifice

sacrifice to thee, is a contrite and humble hart. O God let me not be oppressed with the waues of sinne, let mee not sinke into the Whyrle-poole and gulph of dispayre: thou which liftest vp the fallen, and raysest the humble and meeke, cloathing them wyth purple, & setteth them vp wyth Princes in the seates of honor: thou whiche despisest the imaginations of the proude, and resistest their enterprises, blesse me in all my doynges, send mee happy successe in all my assayres, that I maye reioyce in thy goodnesse, with thyne elected for euer & euer. Ac-

cepte my humble ſute good Lorde, I beſeeche thée, for the glorye of thy names ſake. Amen.

A Prayer to be deliuered from enemies and dangers.

O Moſte mightie Lorde God of Abraham, Iſaac and Jacob, which didſt lead the children of Iſraell thorow the red Sea, and made the ſtreames of Iordane runne back into their ſpringes agayne, that thy people mighte paſſe throughe the middeſt thereof: good Lorde whoſe heaſtes the floudes obey, at whoſe voyce the hils

doe leape, and the earthe doeth tremble, O moste mightie Lorde, which canst destroy the prowdest kings with very Flyes and Ants, whiche made little Dauyd to tryumphe on the Gyaunt Golyath, which deliueredst his enemy King Saule into his handes, gauest Gedeon thy seruaunt wyth hys fewe Souldioures, victorye of so manye Legyons of strong men: Thou which hast subdued so many mighty kings and sundrye Nations vnto thy people Israell. O God, whiche worke all in all things, which giuest victory alwayes as seemeth best to

thy vnsearchable wisdome: defende me alwayes I beseeche thée, agaynst myne enemies & all euils, that my ship tossed and beaten in the waues of this worlde, may rest in thy happye Hauen of euerlasting ioy.

My soule cleaueth vnto thy mercye, as to an holye Sanctuary. O God, if thou shouldest not be mercyfull, who could abyde the heat of thy displeasure: but thou (O Lorde) arte good to thy seruauntes, and I hope to see thy goodnesse in the land of y liuing. All glory be to thée mosse high and mercyfull God, for euer & euer. Amen.

The

The Penitent longeth for comfort.

HOwe long (O Lorde) wilt thou tourne awaye thy face from mee? Howe long wilte thou be angrye wyth thy seruauntes? How long shall I abyde mourning & solitarye, as the byrd that hath lost hir young? O Lorde thinke on mée in thy mercies, and doe not correct me in thy wrathe, for then shall I become as the dusste and smoke in the winde. O Lorde forsake not thy seruaunt Israell, whome thou hast chosen, my heart com-

forted in thy mercyes, shall reioyce, and I will sing vnto thée, and praise thée in thy good workes and Myracles, which thou hast done in our forefathers time.

A godly Meditation.

I Altogether vnhappy, and comfortlesse, haue greeuously offended my Lorde God, what shall I doe? whether shall I goe? I cannot hyde me from hys sight: how oft haue I trespassed against hym? howe oft haue I deserued his displeasure? and yet howe seldome hath hée punished me? howe oft hathe hée

béene

bæne good and mercyfull vnto mæ: howe ofte haue I promised & vowed amendemente, and howe little and seldome haue I perfourmed it: this is a woefull case. Who will haue pittye on me, I dare not lift vp myne eyes towarde Heauen, because I haue sinned against it, and in earthe I can loke for no refuge, because I haue bæne a slaunder and shame to it. What then: should I dispayre? No, God is a mercifull, and a good sauiour, hæ dothe visite them that liue in darcknesse, and is a chearefull liaht to them that sit in the shaddowe of

death. He willeth vs to forgiue our brother, though he offend seuentie times, yea, infinitely. And God is more mercifull than any man can be, and he must be the onely refuge and comfort, he will not despise hys creature, the image of himselfe, returne thee to thy Lorde God, praye to him humbly on thy knees for grace, and continue to bewayle thy sinnes past, because that he whiche loueth thee, prouoketh thee dayly with hys gracious giftes, and blessings to loue him, & wil not leaue vntil he haue made perfite his worke begone, & brought his mercye to

to full effecte in thée. What naturall cause begynneth his worke, and leaueth it in the halfe way imperfite: the vertue of the sæde doth not cease, till ỳ fruit be brought to perfection, yet that nature worketh not at once, but first prepareth the matter, and then disposeth, and makes it fit to receiue the shape, which is the perfection and ende thereof, and as by naturall order, and right course, things doe procéede, and increase by little and little, from the lesse to the more, euen so doth God first dispose vs to his mercy, and then increasing his goodnes

daylye, bestoweth on vs in the ende, the treasure of his grace, the inheritance of euerlasting ioies. What bird forsaketh hir yong, till they bee able to lyue of themselues: and yet no auayle for their paine cõmeth to them, very loue worketh in naturall causes, to bring foorth their affectes to perfection, if it be so in creatures, what will the Creator doe, which is loue it selfe, and infinite goodnes: He wil withdraw thee from thy sins, make thee cleane and pure, and finally blesse thee with eternal life, whiche he hath prepared for thee. O Lorde I come to thee

sad

sad and mourning, I sit at thy feete, humblye wayting for thy mercie, thou art my hope and helper, according to thy great mercyes, haue mercy vpon me. Amen.

A Prayer agaynst Couetousnesse, or too much care of the worlde.

GOod Lord, seeing that it is thy pleasure that wée shall not bée carefull for worldly thinges, if a Sparrow falleth not on ỹ ground without thy foresight, howe muche more care doest thou take

take of vs thy chilozen, good Lozd, thou fædest the byzdes of the ayze, and cloathest the Lyliyes of the Field, which take no care. Wherefoze good Lozde, so pzouide foz our necessitie & sickenesse, wée beséeche thée; that wee casting all our care vppon thée, maye chiefly studye to please thée, and serue thée, and not to be so wzapped & entangled in the desires of wozldly thinges, like little chilozen, who foz light trifles of no valure, will forsake the moste ample inheritance that is. So in like manner, those whome the Scripture calleth the chil-

dzen

dzen of this wozlde, are so adicted to trifles, are so giuen to transitozy & moment thinges, that foz them they dispise the inheritaunce to come, and in comparison of them, they contemne euerlasting felicitie of heauenly thinges: Graunt vs therfoze good Lozd, that we be not so ouercome with the desire of wozldly & transitozie things that thereby wee loose the ritch inheritance of euerlasting life. Graunt this good Lozd which liuest and raignest King of all Kinges, foz euer and euer.

Amen.

A Prayer that we may liue vprightly.

O Lorde, seeyng that the righteous shall dwel in thy tabernacle, graunt mée I beséech thée a pure and vndefiled soule. O what is the shape of the earth, wherein Gods ennemies haue abyding? in comparison of the wonderfull bewtie of Heauen, wherein righteousnes doeth dwell: in comparison of that place, wherein Aungels Archaungels, all good men, yea, and God himselfe is abyding. What are the plesures of the world, welth honor,

honour, company of our parentes and friendes, wherein all our pleasure & swéteness, is mixed wyth sowerness and sorrowe, wherein euerye perfection hathe hys imperfection. What is all this to the vnspeakable ioy in the kingdome of GOD, what is ỹ company of frinds &c. here, in comparison to the companye of Abraham, Isaac & Jacob, the Patriarches & Prophets, and all the Sayntes of God. O the infelicitie of euerlasting lyfe, whiche is without all discommodities, perpetuall without all perrill and molestation: Oh the glorious maiesty,

maiesty, the singuler myth and passing ioyes of the lyfe to come, the eye hathe not seene, nor the hart of man is able to conceiue in any part the happy estate of the blessed soules in heauen. Oh howe amiable are thy Tabernacles: my soule hathe a desire to enter into the (Courts of the Lorde,) my harte and my soule reioyce in the liuing god, blessed be they that dwel in thy house, they may be alwayes praysing thee. One daye in thy Courtes is better than a thousande else where, I had rather to be a doze keeper in the house of my God, than

to

to dwel in the Tents of vngodlineſſe. The Lorde God is a light and defence. My ſoule is a thirſt for God, euen for the lyuing GOD. When ſhall I come before the preſence of my God. My fleſh longeth after thée in a barren and dry land, where no water is. Good Lord remember mée, and grant that I maye weare the white Garmentes of innocencye, with thyne elected, in thy euerlaſting kingdome. Amen.

A thanksgiuing for benefites receyued at Gods hand.

O Moste mercifull father, I yeeld thée moste humble thankes, for thy greate benefites bestowed vppon me a sinner, of thy frée mercye, onely thou haste of thy fatherly loue, brought mée vp tenderly, and instructed me in thy holy lawe, thou hast giuen me knowledge, and vnderstandyng, thou hast preserued me from many daungers & euils, which diuers men haue felte: thou hast blessed me with helthy, quietnesse, ioy, plentye, and wealth,

wealth, which a number do want, thou hast taken care of me, and done all thinges for me. O Lorde thoughe I can deserue nothing but punishment, by thy iuste displeasure, yet good Lorde, I truste to thy goodnesse, I aske thy mercye, and not iustice, and for thy mercies sake, I beseeche thee to continue thy grace, and to increase thy good gifts towards me, and haue me in thy protection, till my lyues end: good Lord blesse me, that I may enioy the fruites of the earth, and vse them to thy honour and glory: good Lord be thou my ayde and guyde me in al my doings.

doinges, my buckler and defence in all daungers, that I may freely and ioyfullye sing prayses to thée, whiche liuest and raygnest, one God almightie, and incomprehensible, worlde wythout ende. Amen.

A Godly Prayer.

MOst mightie God which by thy worde hast made all thinges, whose voyce the floudes and hilles doe knowe, whose heast both quick and dead, heauen and hell obey, at whose displeasure, the Diuels in hell doe tremble, let thy worde so lighten

lighten our heartes, that by oure good worꝛkes, we may testifie our pꝛofession, sæing that the Trée whiche beareth not fruite, shall be cut downe and thꝛowne into the fyꝛe. Graunt that I may not onely be a hearer, but also a doer of thy holy worꝛd, that so finallye I maye bæ partaker of thy euerlasting ioye and blisse. O Lorꝛde graunt mee wisedome to knowe thæ, and grace to followe thæ in true humilitie, that as thou didst suffer to be spitted at, and smitten of thine enemies: so wee may beare the displeasures of the worꝛld, and rage of our

enemies

ennemies wyth pacience: thou hast blessed the little ones, & reuealed vnto them the thinges hidden from the wyse, for thou wilte haue mercye where it pleaseth thée. O set thy feare always before myne eyes, and graft thy fayth so in my hart, that I may loue thée, and glorifie thy holy name, for euer. Amen.

A godly Prayer to be sayde of euery christian.

GOod Lord, whiche wyth thy handes doest stay the frame and engyne of the earth,

earth, and rulest the course of the swifte heauens, disposing, and ordering all thinges by thy diuine prouidence, whiche hast appoynted boundes to oure life, which we cannot passe, I beseeche thee, that by my liuing, I learning to dye, mortifying by thy spirite, the affections of the flesshe, though not expelling them, yet subduing the rage of them, I maye at the last by the Hauen of Deathe, land in the moste glorious Citye of euerlastyng lyfe, where our bodyes, whiche are nowe darcke, mysera-
ble, and corruptible, shall
bee

be moste bryghte, glorious, and incorruptible, lyke to the immortall shining bodye of oure Lorde Jesus Chryste, we shall be lyke to Christ oure Sauyour, euen as he is, so shall we be, as we haue borne the Image of the earthlye, so shall we beare the Image of the heauenly, and shyne lyke to the sunne, as the face of Chryste did in his transfiguration, Oh Lord Jesus, blessed Sauiour, whiche by thy deathe haste tryumphed ouer sinne and deathe. Thou hast troden on the sting of the monster, oure hydeous enemye, the Gates of Hell haue not preuay-

prevayled againſte thee, graunt to me true and liue-
ly fayth, by which men paſſe faith
from earth to heauen, from
death to eternall life. This
can we not do without thée,
thou muſt be our Mediator,
for a child of a nights birth,
is not pure in thy ſight. In
ſinne were wee borne, and
by nature wee are the chil-
dren of perdition, and fyre-
brandes of Hell, but thou O
bleſſed Sauiour, arte the
perfection of the Lawe, to
them that beleue. As death
came by ſynnes, ſo by thy
death and precyous blode-
ſhedding, is death conque-
red and exiled, and wée that

beleeue, washed and cleansed of our sinnes, al the prophets beare witnesse, that they whiche beleeue in thy name, shall receiue remission of their sins. If we confesse our synnes, thou arte righteous to forgiue vs our iniquities. Whosoeuer calleth on thy name, shal be saued, thou hast no pleasure in the death of a sinner, but rather desyrest ỹ they shoulde liue & be cõuerted, thou hast so loued the world, that thou not only didst become man and tooke our nature vpon thee, but were content also to suffer most cruel death on the Crosse, to purge our nature

ture from mortal sinne and corruption, & adorne it with immortality & eternall glorye, not only in thyne own person, but in vs also, to satisfy the iustice of the father for oure sinnes. O blessed shepheard, thou doubtest not to spende thy most precious bloode, to saue thy beloued sheepe from ravine & spoile, Good Lorde so increase thy grace in mee, that thy holye woord may take roote & florish in me, that the good sæd may not bee choaked with thornes, so order my liuing, that when by course of nature, I shalbe dissolued from the prison of my bodye, I

may come to thee, that when thou moze bzighter then the ſunne ſhal come in the middeſt of the Legions of Aungels, in the ſhyning glozye and Maieſtye, to iudge the quicke & the dead, I may be in the number of the bleſſed ones, whom thou ſhalt call to poſſeſſe thy kingdom pzepared foz them, by thy father, ſaying: Com ye bleſſed childzen of my father, receiue ỳ kingdome pzepared foz you from the beginning of the wozlde. Thou whiche didſt dye and ryſe agayne, wilt rayſe and bzing to life all thoſe that are dead, beléeuing in thy faith.

Com-

Comfortable Exhortations against the manifolde assaultes of Sathan.

IF thou perceyue that the stormie of temptation doth verye often and greeuously assault thee, dismay not therefore thy selfe, neither bee displeased with thy selfe, as though almighty God nothing regarded thee, but rather thanke him that hee instructeth and teacheth thee, as one to bee his heyre, that he punisheth & correcteth thee as his most deare sonne, that he proueth & assayeth thee as his welbeloued friend. It is a manyfest and great token that man is reiect from the mercy and fauour God, when hee is troubled with no temptation. In thy temptatiō remember the holy Apostle S. Paule, which being wrapt to the misteries of the thirde heauen, was vexed with the aungel of sathan: remember the temptation of the holy man Iob, & other which

were grieuously troubled with their offences. O happy & fortunate man in whome this earthly Adam is so mortified and subdued, that it in no wise resisteth the spirit, but whether this perfit quyetnes may be in any, I will not affirme, peraduenture it is not necessary to be. For Paule in this life, notwithstanding his highe perfection and grace, had a motion of the flesh to vexe & trouble him. And when he thrice desyred God to be deliuered from the sayd motion. He only had this answer. Paul my grace is sufficient, for vertue is made perfit by vexatiō. Paul was vexed by pride that he should not be proud, to be perfite & strong in God, he was caused to be weak & feeble. For he carryed the treasure of heauēly reuelation in a frayle & brittle vessel, that the honor & victory should only be in God, not in himself: this one example of Paul is eruditiō & lerning in many things when that we be intised & moued to sin, that we diligently cal to almighti god by prayer. Remember that Da-

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uid the Prophet, King Salomon, & Peter the Apostle, notwithstanding they were great lightes & examples of holynesse, yet they fell into grieuous and great sins, whom almighty God peraduenture suffred to fall for this cause, specially that thou shouldest not dispayre. Lyft vp thy selfe therefore vppon thy feete, and with high courage & bolde stomach returne againe into battayle agaynst thy enemies, not onely more fierce and bold, but also more ware & diligent, and thinke with thy selfe what intollerable and inuincible temptations Christ suffred for thee, wherin there appeared no help, comfort, ayd, nor defence anye where, wherein God and the whole worlde seemed to be his most cruell and malycious enemyes, when that he cryed alowd: My God my God, why hast thou forsaken me? Truely this was a most grieuous, paynfull, and bitter temptatiō, which Christ suffred for vs, that he might make the way of the crosse ealy for vs. Therefore pre-

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pare thou thy self pacientlye to drink of that Cuppe, which Christ Jesu thy head, hath so willingly dronke on, for the saluation of al mankynd. And seeing therefore that Christ so willingly put himselfe in subiection and dipped himselfe in those so horrible and intollerable sorrowes and calamities (oure moste louing and heauenly Father willing the same out of doubt) he also vnderstandeth and knoweth our infirmitye, out of doubt hee taking compassion on vs, will not extreamly deale with vs, but will rather beare with our imbecillitye and weakenes. Doth not he himselfe, calling al men vnto him, say: Come vnto me al yee that labor and are heauy laden, and I will refresh you: what more greater comfort I pray you can be giuen vs. How could Christ speak more mercifull vnto vs. There bee manye thinges that greeuously vexe trouble man, but what thing can more cruelly vex & torment his conscience, ouerwhelmed with sin, then when he doub-

doubteth of the mercy of God, when he dreadeth least God be his aduersary and will reiect him, when he is not able to conceiue this fayth of his mercy, & doth imagine himself to be cast away, as a dry member that is cut of. Be present here, O Iesus Christ with thyne ayde & help, here we haue need of thy comfort, let not this blacke, violent & horrible tempest of troubles ouerthrow & drown wretched man: but there is no cause why we should doubt. Christ is true, he will make his promises to appear, he will help vs & refresh vs. Therfore where as thy fayth is not strong ynough, whereas thou feelest thy self to doubt of Gods mercy, and haste well neare no fayth at all, strayght waies cal vpō God, bewail thy misery & lack of belief before him, seek for his aid & succour by feruent prayer, & he will both help & refresh thee he hath taken vpon him thus to do, & he will bring it to pas: but take heed thou cease not to call vpon god beseech thou without al ceasing, the

Against Desperation

whan fayth is weake call vpon god.

Father of all consolation & comfort, with sighs from the bottom of thine hart, that he turne not his face from thee, lay thy weakenes vppon him, & poure out into his bosom all things which trouble & torment thee. Crye out with his disciples, O Lord increase my fayth. Likewise say thou with the Father of the lunaticke child: lord I beleue, help thou mine vnbeliefe. Make hast O lord to help mee, before that I oppressed wyth this weight be drowned. O most louing & most merciful Father, lord God of my health, our only help and refuge: Enter not into iudgemente with thy seruauntes. Christ is my righteousnes, redemption and innocencye, whiche suffred most bitter and cruell death for my sake. Let those things moone thee, O Father of all compassion, haue mercy vpon me for thy sons sake, confirme and strengthen my hearte by Faythe in Christ: Comforte mee with the consolations of the holy ghoste, that I may enioy the true ioyes of euer-

lasting

lasting lyfe, through the merites of my Lord and sauiour Jesus Christ to whom with the Father and the holy ghost be all praise and glorye, for euer and euer. Amen.

A Psalme to be sayd at all tymes.

Reioyce in GOD my soule, for he is my lighte and my defence, my helpe the lanterne to my fæte, he hath heard my prayer, when I called on him, he hath holpen me in my næde, he hath deliuered mee in my daungers. The Lorde is the kéeper

per of my life, from whome shall I shrinke, whom shall I feare, lying prostrate at the feete of my Lorde, I bewayled my case, and hee heard my complaint, he forsaketh not his seruaunts. Wherefore, if armies of men stode vp agaynst mee, I shoulde not feare, for if God be on my syde, who can preuayle against mee? Hee is happye and safe, whom God the mighty God of Israel keepeth, the sunne shal not burne him by daye, nor the Mone by night. Thryse blessed is hee that feareth the Lorde, for hee shall see happy dayes. As the Hart thyr-

thyrſteth after the water ſpringes, ſo my ſoule hath longed for my Lorde the liuing God. When ſhall I come to appeare before thy preſence, to ſée thée in thy glorious Maieſtie, face to face? O Lord let thy kingdome come. Come Lord Ieſus, that I may ſee the day of my redemptiõ. Good Lord make haſt to helpe mée. All glory, maiesty, and Empire, be vnto God the Creatour, God the redéemer, and God the holy comforter, for euer and euer. Amen.

A Prayer to bee ſayd of the Sinfull ſoule.

My

My synfull life increasinge, and my synnes still abounding (good Lord) to whom shall I flye, or to whome shall I resorte for succoure? from offendinge thee I cannot cease, neyther day nor nighte, & my sinnes are heuy vpon me, pressing mee downe euen vnto Hel, such is the weight thereof. Moreouer, when I prepare my selfe to amendmente of life, and thinke stedfastly to serue & please thee, euen soone after doth my corrupt and infected nature, offend and displease thy Deuyne maiesty, so that I am proane & ready to runne headlong into

into all kynd of wickednes & ſin, ſuch is my ſtrength, ſuch is my force, or rather weakneſſe in performing thoſe things which thou requireſt at my handes. So that good Lord, I am ready vtterly to diſpayre, and forſake thée, vnleſſe thou of thy great mercy and pitty, ſend thyne ayde from aboue, and poure into mee thy moſte healthfull grace, that I may make haſt to flye vnto thée with moſt bitter teares, a ſorrowfull heart and bowing knées, lamenting my ſinfull lyfe, and grieuous offences committed againſte thée, truſting moſt aſſuredly

lye, and faythfullye in the merites of my sauioure Iesus Christ, that by his most bitter death and blodshedding, which is of farre greater force, vertue & effect, in preseruing me, then all my sinnes and offences are, in condemninge and castinge mée away, for whose sake I moste assuredly beléeue all my sinnes and offences are clearly forgiuen, and shall neuer be layd to my charge, but that I shall enter with thée in the laste day into thy euerlasting kingdom, there to bée with thée for euermore, to whom be all honor praise and glory, for euer and

to Paradice.

and euer.

A Prayer for the obtayning of Gods grace.

SHyne wee beseech thee, O almighty and mercifull God, through the power of oure Lorde Jesus Christe, and the comfortable working of thy sacred Spirite, the heauenlye comforter, vpon our myndes and harts with the glorious beams of thy heauenly grace, geue vs such plenty of wisedom and vnderstanding from aboue, that thorow the knowledge of thee, the man of sin, that is, our frayle & fœble flesh, with the wicked lustes, and de-

desyre of concupiscence, may lye deade and buryed in vs, giue vs good Lord the feeling of thy grace, that by the vertue and deuine operation of thy worde, the eyes of our soules may bee illumyned, and made so light, that the Prince of Darknesse, with all his vnrighteous ministers may bee expulsed and banished from our memories, and so establish vs in thy truth, that our harts, myndes and thoughts, may continuallye be occuppyed in thy testimonies, that thereby thou good Lorde effectually shyning in our hearts, by the vertue of thy good spi-

rite,

rite, we may learn to know and vnderſtand, what is the fulnes of of our calling, and how ritche thou arte in the glory of the celeſtiall and Heauenlye heritage of thy Sayntes, and that excellent greatnes of thy power and louing kyndnes towardes vs, which beleeue without fayning thy holy Goſpell, according to the might and force of thy ſtrength, which thou ſhewedſt in Chryſt Jeſus, when thou didſt rayſe him from the dead, and didſt ſet him on thy ryght hande, farre aboue all Empire, power, authority, and dominion, and euery name that

is

is named, not onely in this worlde, but in the worlde to come, by whose precyous death, & deareſt bloodſhedding, wee are aſſured, that ſinne, Death, and hell, are banquiſhed, ouercome, and vtterlye deſtroyed, and if wee beleeue without wauering, we ſhall in him bee able to reſiſte all the power of Hell, and in Chriſt as Conquerours, to tryumphe with victorye ouer ſinne, Death, and Sathan, and at the laſt, to haue and enioye the fruition of his riche and glorious kingdome, which hee by moſte paynfull agonye, bloody ſtrypes, greeuous

faith

uous and bloodye wounds, and lastly by his most painfull death purchased for his chosen and elect. To whom for our sanctification, iustification, redemption, and our saluation, bee rendred with his Celestial Father, and the holye Ghoste, all laud, glory, power, honor, and dominion, for euer and euer. Amen.

A Prayer for a woman that is great with childe, to be repeated by her hartily, before her trauel, which will bee maruaylous comfort vnto her.

Thy

Thy wisedome Lord in all thy wayes,
and power great to perfourme it:
We cease to search, and onely praise,
they passe so farre the reach of wit.
And thus we muse, and maruaile much,
of all thy workes, and yet wee finde:
No marueile, nor no wonder such,
as daily forming of mankinde.
Of such beginning, such an ende,
and of such seede, such frute to growe:
With Dauid well we may contende,
to muse, to muse, and nothing knowe.
The matter earth, the shape from Heauen,
doth knit both soule and flesh in one,
Whereof such stryfe is them betweene,
from whēce they came, they would be gon.
And yet in all thy wonders great,
thy mercy Lord doth farre passe all:
Which doest vouchsafe to worke this feate,
in mee poore wretch thy bond and thrall.
And as good Lord thou doest me make,
thy shop to shape thy worke therin:
Thy handworke so do not forsake,
but ende the thing thou doest begin.
Thy goodnes Lord did once make light,
this burthen now which sore doth greeue,

Vntill which woe did wrap each wight,
the wilfull worke of woeful Eue.
That Eue hath lost, let Christ restore,
that guilt hath made, let grace amend:
Why should the fault of Eue do more,
then grace in Christ, God it defende.
Oh Lord the time approcheth neare,
that throwes of Eue I must sustaine:
And that I may the same wel beare,
increase my strength, or lesse my paine.
Thy wil this burthen on me layd,
thy goodnesse eke wil ease the same:
Where Christ hath once the raunsome payd,
why should the deed of Eue bring blame:
Thus (O Lord) I me in thy will,
doe put eke wholly in thy hand,
I will not once swarue from thy skill,
to dye, or liue, to fall, or stand.

A Godly and earnest Prayer in time of trauayle or Childbyrth, of euery Christian & faithfull woman.

All=

ALmighty GOD, my heauenlye and moste mercifull Father, I feele thy promised punishmente at this presente to take effect on mee, which for the guilte and transgression of my progenitours, hath bene by thy deuyne maiesty, iustly pronounced agaynst me, and the whole generation of Adam, great and intollerable are these bitter pangs and piercing paynes that in this my trauaile of Childebyrth, I indure and abyde. Now fele I as it were, a cruell and sharpe conflicte betwixt death and lyfe, now fele I (O Lord) the rod of thy

thy correction, according to thy iustice, layde heauy vpon me, for the vse and exercise of sinne and iniquitie, yet when it shall please thée (good Lord) looke vpon mée wyth the eyes of Fatherlye compassion and pittie, and according to the multitude of thy manifold mercyes, bée thou now present with mée, arme me with perfite pacience, ioyfullye to beare thy correction, and in the midst of these my sharpe and bitter bruntes of griefe, giue me grace styll to call vppon thée, strengthen me a poore wretched woman, giue mée comforte and heauenly con-

solatiō from aboue, & when thou shalt thinke it meete & conuenient, send me safe deliuerance, that I may enioy the fruite of my wombe, the sight whereof shall adorne & deck me anew wyth ioy and gladnesse: Otherwise good Lord, if in this season thou determine to take me hence vnto thy self, by thy messenger Death, to whose stroake all Creatures (when thou thinkest it mæte and expedient) shall bowe, make mæ constant & faithfull in thée, whose I am, whether I dye or liue, forget my sins and offences committed by mæ, agaynst thæ, let the bloude

of

of the Lambe Jesus, washe awaye my deformitie, let the spottes of my corruption, bee purged and taken awaye, let my infected soule that is putrified therein, be purified therein :Giue mee grace alwayes, whether I liue or dye, to call vpon thée continually:giue me power to pitch my confidence onely and alone in the bloudye woundes of Christ Jesus,to whome in this my distresse I flye and appeale for remedie and comforte. Graunt this,O gracious God, which liuest and raignest worlde without end.Amen.

A Prayer to be sayde of euery woman, after the tyme of deliuerance.

HOw muche, and how greatly am I bound to laud, prayse, and extol thée (O my Lorde God) euen nowe was I assayled in my body, being a wretched and sinfull woman, with sundry and diuers dolors, and grée-uous grypes of perrillous paynes, in such sort, that my Agonyes abounding, Death himselfe, séemed to mée, to knocke at the gates of my bodye, thy rodde of Justice laye

lay so heauy vpõ me, so that I iudged my self a creature more mẽte for the graue, whose clamor I thought still sounded in my eares, then to reape the benefite of life. By my paynes Lorde God, in this my trauayle, I am forced to confesse & acknowledge that thou arte iuste in thy promises, and art ready to punishe sinne and iniquitie: by this my safe and sure deliueraunce, I am bounde to acknowledge, that wyth thy iustice, thou alwayes frequentest pittie, commixing thy mercye & iustice together, in such sort, ỹ I must nẽdes confesse thee to bẽ

moſt righteous & merciſull. I cannot (O my God) but proteſt that thou haſt dealte fauourablye with mee, and thoſe paines which I abode were layde vpon me for my ſinne and wickedneſſe, and yet haſte thou not dealte ſeuerely with mee, neyther giuen ſentence agaynſt mée in thy fury, which haue iuſtlye deſerued the ſame, for hadſt thou, O Lorde, reſpected my deſertes, I had periſhed euerlaſtingly, and bèen vtterly confounded, my greuous grones throwne forth vnto thée, pierced the verye Bowels of thy annoynted ſonne Jeſus Chriſt, who beholding

holding my agonyes and bit-
ter payns, became an inter-
cessor to thée for mée, thorow
whose earnest intreaty, and
louing meditation, thou cō-
uertedst thy displeasure to
mercie, and for hys sake a-
lone, that dyed vppon the
crosse for my offences, thou
hast asswaged my torments
and in the fulnesse of thy
bounty & louing kindnesse,
thou hast giuen me a liuing
soule to glad my hart, for the
which I am bound of right,
to giue thée harty and hum-
ble thankes, humblye beséc-
ching thée, being now faint
and féeble in body, to streng-
then me in soule, mind, and

heart, that my tongue maye be the Organ that may continually publish forth thy euerlasting prayse. Graunt this (O gracious God) for the loue of thy onely begotten sonne Iesus Christ. To whome wyth thee and the holye Ghoste, bee giuen all [illegible] dominion, lawde, [illegible] for euer and euer. A[illegible]

A godly prayer for the true worshipping of God.

ESTablyshe oure hartes & mindes, O moste gracious God, in the true worshipping of thy deuine Maie-

Maiestye, make vs to be-
lœue thy holye and sacred
Gospell, wherein wee are
daylye and hourely instruc-
ted to loue, feare, honoure,
and obeye thee, to hate sinne
and iniquitie, to renounce
al superstitious ceremonies
whereby thy worship is de-
faced, thy glory prophaned,
and thine honoure greatlye
dyminished: Giue vs thy
grace to hate sinne and ini-
quitie, to renounce and for-
sake the vanities and wan-
ton pleasure of this wicked
and sinfull worlde, arme vs
we beseeche thee to morti-
fie and bryng vnder, the re-
bellyous appetites, and

straunge lustes of the flesh, and finallye giue vs power from aboue, to wythstande Sathan the prince of darcknesse, and all his damnable ministers, who by diuers temptations, prouoke and allure vs from godly puritie, and perfite integrity (which passeth onely from Christe Iesus to vs, who is the fulnesse of oure perfection and holynesse) to all kinde of euill, impietie, & vncleannesse, by meanes whereof, thy worshipis greatlye prophaned, and of a set purpose contemned. Make vs constant to skirmishe agaynst the worlde, sinne, death, and hell,

hell, and by the power of a fruitfull faith, giue vs grace to resist and bridle the concupiscence of oure flesh, in suche sorte, that oure soules may triumph with victorye, & continue constant in worshipping thee, from whome passeth the fulnesse of oure ioye, prepare oure heartes and myndes (good Lorde) to spreade foorth the glory of thy name, keepe oure tongues from al filthy talk, and vncomely iesture, least by the exercise of such sinne, we contemne thy worship, and prouoke thee to displeasure and indignation, set thou a watche before the gates

gates of my mouth, that my lippes may by thy grace, be always made open to sound forth thy prayse and euerlasting glorye, be mercifull to our offences, think thou not on our vnrighteousnes, but vppon thy clemencye, forgiue thou freely, and pardon graciously our sinnes, make vs faythfull in Christe Iesus, shorten the daungerous dayes of iniquitie, increase the number of thy chosen & peculier saintes, hasten thy comming, O sauior Christ, that we with the fellowship of thy saintes, heauenly Angels, and the blessed company of Martirs may celebrate thy

thy prayse, and worship thée in thy glorious kingdome, before thy father oure God, and the holy Ghost, to whom be prayse for euer. Amen.

A Prayer agaynst the fellowshyp of the vngodly.

PRotect & defend me (O heauenlye and most mercifull father) from the fellowshyp of the vngodly men whiche dayly imagine mischiefe in their heartes, to harm the innocent: kepe me from the counsayles of the foolish and vngodly, whiche speake proud things agaynst the

the glorye of thy blessed name, defend me from faithlesse and deceiptfull ones, whose guiltie stomacks are gorged with grudge, enuie, mallice, hatred, disdayne, and al vncharitablenes, for their throts are like vnto an open sepulchre, or swallowing graue, their tongues are giuen to slaunder, and backbite their neighboures, the poyson of Adders lyeth hidden vnder their lippes, and in fine, they as thyne enemies blaspheme thy holye and blessed name, and contemne thy testimonies, O Lorde gine me thy grace to be conuersant with good & godly

godly men, such as fauoure thy glorious Gospell, & doe their indeuour to practise thy preceptes to the glorye of thy holye & blessed name: make mee by their example to exercise my selfe in the heauenly verity, that thereby I maye bee instructed in the liuely knowledge of thy commandements, & obtaine such wisedome from aboue, that by faythe I may cleaue to thee, & the fellowship of those ỳ feare thy holy name, and so auoyde the company of the wicked, and vngodly worldlinges, whiche haue layde snares to intrap mee. Graunt this, O most merci-

full

full Father, for thy sonne Iesus Christ hys sake, who euer liueth & raigneth with thee, and the holye Ghost, to whome be all lawd, glorye, power, and prayse, for euer and euer. Amen.

A Prayer to be purged from syn and vncleannesse.

TAke awaye from mée (O Lorde) the burthen of my corruption, which by the continual exercise of my sinne and wickednesse, hath wounded my soule wofullye, with the daungerous dartes of transgression, so that

that I fæle my putrifaction abounding, and my feſtred conſcience ouerladen wyth vncleanneſſe, ſo that I haue no other meane or remedye, but to proſtrate my ſelfe before the Throane of thy glorious Maieſtye, beſæchyng thee intyrely, of thy gracyous goodneſſe, to ſalue my ſores wyth the comfortable Oyle of thy mercye; thou oneiy (O Jeſus) arte the ſwæt phiſition of my ſoule: ſprinckle vppon mæ Iſope, and I ſhall be made whyter than ſnow, if thou of thy ercæding bounty and fauour, good Lord, wilt vouchſafe to waſhe awaye the ſpottes of my

my ſinne and wickednelle, that heapeth thy indignation and furye agaynſt me, I ſhall then excell the Gold that hath beene purified in the Furnace ſeuen folde: let it therefore good Lord and mercyfull Father, ſeeme pleaſaunt vnto thy deuyne Maieſtye, to touche my corrupted & vncleane heart, wyth the heauenlye finger of thy grace, that I maye bryng foorth the fruites of true repentaunce, whiche are more acceptable to thy glorious and deuyne preſence, then the offering of Calues, Bullockes, ſheepe, Goates, or any other burnt offering,

offring, or sacrifice of peace, a contrite and sorrowfull soule, is the thing that thou doest moste delight, an humble and a lowlye spirite, is the oblation that thou doest desire: A cleane and pure heart, O Lorde my God, I knowe thou doest loue and fauoure, wherefore I beseeche thee, to purge me from my sinne and iniquitie, of thy great mercy, let the bitter deploration of myne offences & hartye contrition, thorough thy glorious merites and paynefull passion: (O Jesus) be ỹ only meane and way, to set me frē from the powers of hell, death, & damna-

damnation, and sith I am by thy goodnesse, begotten and borne anew, strengthen me good Lord, that I neuer slyde nor fall from thée, but that I maye continuallye beare in my remembrance, the state whereto I am called by thée, thorowe thy aboundaunt loue and kyndenesse, wype away good lord all my sinnes out of thy remembraunce, cleanse me in the bloude of thy spotlesse Lambe Iesus Chryste, and I shall be made cleane, pure and safe. Graunt this moste mercifull God, for the honour and glory of thy name sake, thorow the bitter deth

of

of thy ſonne Jeſus Chriſte, my mediatoure and Aduocate, to whom with thée and the holye Ghoſte, be giuen lawd, glory, power, & praiſe, for euer and euer. Amen.

A Prayer to be ſayde in tyme of peace and proſperitie.

GIue vs good Lorde the comfortable and healthfull ſpirite of thy grace, and aboundaunt fauoure, that wee maye wythout ceaſing make oure continuall boaſt of thy prayſe, we know and from the bottomes of oure heart confeſſe, that thou haſt dealte moze louinglye with

with vs, then thou hast done with our next neighboures, whose painefull miseries and bloudy broyles, may be a sufficient warnyng vnto vs to hate our sinne & iniquitie, least the like calamitie or euer we be aware, doe compasse & hedge vs rounde about, giue vs grace therefore in time of peace, and happie prosperitie, so to walke, that thy fatherlye blessing bee not withdrawn nor taken from vs, and the rod of thy sharpe correction be layde vppon our neckes, euen in such sorte, as thou hast visited oure brethren in other Countreyes, whose

bodyes

bodyes by the meanes of cyuill diſcention, haue bene made a praye to the ſworde, we heare and vnderſtande, that not farre off, but euen hard at the gates of our borders, the father is readye in armes, to ſeke the deſtruction of hys ſonne, the ſonne is as greedye to gape for the blood of his father, we heare how vyolentlye the brother thirſteth after the bloude of hys brother: frind is againſt friend: neighboure agaynſt neighbour: young men are murthered: olde men are ſodaynlye ſlayne: manye a wife is huſbandleſſe: many a childe is deſolate and fatherleſſe:

therlesse: the cruel harted enemy spareth none: he maketh hauocke: no teares can staye hym from hys affectioned Tyrannye, the tender infantes are haled from the earnfull paps of their wéeping mothers, and torne to péecemeale before the sorrowfull eyes of their carefull parentes: Olde age is contemned: godly Matrons are abused: Virgines are deflowred, and rauished by violence, a spectacle of extreame crueltie for vs to beholde, and a glasse of great carefulnesse for vs to looke vppon, that haue worthely deserued like or far greater punish-

punishmentes, yet withholdeste thou from vs thy scourge, although our offences are so great and diuers, that might heap vp the sentence of thy excæding iustice agaynst vs, in place of war and bloudye battayle, thou hast giuen vnto vs prosperitie and perfit peace: in place of penury, dearth, & scarcity, thou hast giuen vs increase, fulnesse, and great plentie: in stead of discorde and discention, thou hast sent vs vnitie and concorde, and by thy celestiall prouydence, wee are defended from the cruell enemie, and from the domesticall and ciuill

warre, and beſides theſe thy gracious giftes, to heape vp our conſolation & ioye, thou haſt giuen vs thy true and lyuely woꝛd, as a Lanterne to diꝛect and guide our foꝛtſteps: from vanitie to veꝛtue: from wickedneſſe, to godlye wiſedome: from lycentious libertie, to neweneſſe of life, and godly conuerſation, beſides all theſe thyne ineſtimable graces, fræelye beſtowed vppon vs, thou haſte giuen vs godly & zealous Preachers, whiche plentcouſly breake vnto vs out of thy eternall teſtamẽt, the breade of life, whereon (good Lord) giue our ſoules

ſuch

such power to fede by fayth, that they maye be nourished to eternall ioye, and we by the diligent obseruing and obeying of thy commandementes, maye be preserued from all kind of discention, and peaceably enioye the fruites of pure peace, & trustie tranquilitie. Grant this (O mercifull father) for thy Sonne Christes sake, oure onely Sauioure and Redemer, Christ Iesus.

A godly and fruitfull prayer to be sayd in tyme of bloudy Battaile.

O Lorde, oure heauenlye father, and euerlyuing

God, wee thy wretched and moſt miſerable Creatures, confeſſe and acknowledge, wee haue worthelye deſerued the rod of thy correction and puniſhment, and doe merite manye ſharpe and bitter ſtripes, that knowing thy bleſſed & glorious wyll, haue of ſet purpoſe contemned thy deuine and heauenly precepts, for which cauſe the ſentence of thy wrath is ſharpely kyndled agaynſte vs, euen as it hathe bœne agaynſt thy choſen people Iſraell, in the dayes of oure forefathers, who glorying in their wickedneſſe, were plagued in the fulneſſe of

thy

thy indignation, the swoꝛde of their enemies beset them rounde about, and hemmed them in on euery side, the Iebusits, the Amonits, the Philistines, and the Amorites oppꝛessed them diuerslye, theyꝛ strong holds were rased, their Citties were besieged, theyꝛ houses were ransackt, theyꝛ goodes and theyꝛ riches were carryed awaye, by foꝛce of the bloudthirstie enimie, theyꝛ yong men were ledde alwaye captyue, their virgines were woefully deflowꝛed, but in fyne, when thou Loꝛd God, diddest beholde their heartie and earnest contrition, thou

didst withdrawe thy frowning countenance, and sent them spædy and safe deliuerance, one whyle thou Lorde sentest them Moyses to bring them out of the seruitude of Pharao, the stony and stubborne hearted king of the Egyptians, another whyle Iepthah sette them frée from the swoorde of the Amonites, wherewith they were greeuously afflicted, and to make thy power & excellent glory fully knowen, thou gauest Sampson suche fortitude to bridle ỹ prowde Philistians: Ouer and besides these, thou of thy loue and myraculous goodnesse,

hast

hast made feeble women, mightie and victorious conquerours, Debora was a shield to thy people, Judith comforted the distressed Bethulians, and cut off ỹ head of prowd Holophernus, that thy selfe good Lorde, when thou beheldest their teares, and harty sorrowe for their offences, did prepare thy selfe to goe forth with their hostes, thou thy selfe wyth the breathe of thy Nostrels, diddest confounde and overthrow their enemies, so good Lord, be thou nowe present with vs, in the fulnesse of thy deuyne power, loke vpon vs wyth the eyes of thy

fauourable pittie, forget our corrupt and moſte filthye offences, let our contrite and ſorrowful harts be a meane to vanquiſh thy diſpleaſure conceiued agaynſt vs, bee thou preſent with vs in this tyme of neceſſitie and trouble, ſet thy hand to help and aſſiſt vs agaynſt the enemy, be thou preſent with vs, in this tyme of perrill & daunger, goe thou forth with our hoſtes, then ſhall wee be aſſured to preuayle, let not the multitude of furious foes diſmaye vs, for victory we doe know conſiſteth not in the power nor ſtrength of many men, the ſtrengthe of

horſes,

horſes, armor nor weapons: but it is thou O merciful father, that giueſt ỹ conqueſt, where, and to whome thou pleaſeſt. To thee therfore in this great extremity we flie and appeale, beſeching thee of thyne ineſtimable loue and kyndeneſſe, for the loue of our ſauiour Chriſt Jeſus, to looke vppon our true repentante hearts, and in the fulneſſe of thy miſſeration and pytties, to ſet vs free from the power of the raging enemye, and to pardon our ſinnes and greeuous offences, that henceforth wee vow and dedicate our harts and mindes wholy to walk

in integritie, and newneſſe of life. Whiche graunt good Lorde, to whome with thy ſonne Chriſt Ieſus, and the holye Ghoſt, be prayſe and glorye attributed for euer and euer, worlde wythout end. Amen.

A Prayer agaynſt preſumptuous pryde, and vayne glory.

WE heare (O heauenly father) and are daylye taught and inſtructed out of thy eternall worde, howe greatlye the greeuous ſinne of preſumption, pryde, and vayne glory, diſpleaſeth thy deuyne Maieſtye, wee are learned

learned that for the practise of this pestilente and haynous euill, thou haste not spared the verye Aungels, but haste throwne them in thy displeasure, for their pryde, vayneglory, and presumption, from beatitude, to miserye, from ioy wythout end, to perdurable payn: from brightnesse of thy glorious presence, to vtter extreme and palpable darknes, from the glorious fruition and participation of thy euerlasting kyngdome, to the bottomlesse pit of hel, Death, damnation, and endlesse flames of fire, besydes this, we are taught that by

the

the transgression of Adam, whose hawtye presumyng, thorowe the intisemente of the subtle and perillous allurement of the Serpente, thought to bee as thy selfe, but in fine, thy iustice condemned him and all hys posteritie, this pestiferous sinne of pryde drowned him in the floudes of all daungerous euils, as gluttonye, luxury, and suche other perils, that had not thy mercye taken effect, to kæpe and hold Plea for his and oure sauegarde, and thy sonne Chryst imbraced the glory & power of his deuyne Essence, & taken vpon him our flesshe and frayle

frayle nature, ſinne onely excepted, who freely offered his innocente bodye to the death of the Croſſe, we had periſhed euerlaſtinglye, and bene vtterly confounded.

Print therefore good Lord, and wryte theſe examples in my memorye, that I fall not from thy fauour, by the exerciſe of thys deteſtable ſinne, make me ſtill to conſider that the proud and diſdaynfull are always abhorred in thy ſight, and ſith it is thy good will and gracious pleaſure, to regard the humble and lowly man, giue me ſuch mækeneſſe from aboue, that I maye continuallye

pray-

presente thee with the Sacrifice of a gentle, meeke, and contrite spirite, that I may auoyde the plagues and punishmentes which thou hast prepared for the prowd and hawty minded. Graunt this (good Lord) for Iesus Christ his sake, my onely Mediatour and Aduocate, who liueth and raigneth with thee and the holy ghost in glorye permanent and maiestye euerlasting.

A Prayer to be sayde in tyme of affliction and trouble.

O Eternall and euerliuing god the father of al consolation, and comforte, vouchsafe

vouchsafe of thyne infinite loue & kindenesse, to strengthen mee with thy heauenly grace, pacientlye to beare, and wyth meekenesse to suffer this Crosse of affliction and trouble, which thou hast layde vpon mee, for the vse of sinne and iniquitie, I knowe (O gracious and louing father) that my deserts are suche, as worthely haue prouoked thee to displeasure the burthē of my sinnes are intollerable, for the whiche I must acknowledge, and earnestly from the bottome of my heart confesse, that iustlye thou hast corrected and visited mee, yet not in

the

the fulneſſe of thy furye, but accoꝛding to thy fatherlye loue and kyndneſſe, and albeit, thy rod lie heauy vpon my ſhoulders, yet in thys tyme of thy coꝛrection, I am comfoꝛted greatlye, knowing aſſuredlye that ỹ coꝛrecteſt and ſmyteſt where thou loueſt, thou woundeſt and healeſt agayne, thou thꝛoweſt downe to Hell, and thou lifteſt vp to Heauen, ſuch and ſo great is thy omnipotencie, that thou ruleſt aboue the Firmament, in earth, flouds, and the lowermoſt partes of hell, in Heauen the Aungels, Archaungels, the ſouls of thy ſaints,

the

the blessed company of martyrs giue thée prayse, glory, and veneration, the Sunne, the Moone, and glistering starres, eche one of them in their course and quallitie, shewe themselues obedient to thy will, in earth ẏ beasts of the field, and the sely fethered fowles of the Ayre, in their order sæme to sette forth thy glorye and prayse, in the dæpe waters the fyshes of the Seas are readye to obserue thy will, and in their manner, they as thy creatures, giue thee due honour and reuerence, but amongest these, man whome thou by thy diuine will and

plea-

pleasure haste indued with reason and in his creation, cõcerning the inward man, hast fashioned hym to thy similitude and lykenesse, is nowe moste prone and willing to be by thy ministers of darckenesse, seduced and carryed awaye from vertue to vyce: from godlinesse to all impietie: from obedyence to wilfull breache and contempt of thy precepts, so that diligence is banished by negligence, and suche is the power of oure flesh, that our eyes which should haue their chiefest cõtemplation and delight in perusing and reading thy glorious and sacred

cred Gospell, wherein wee maye beholde thee crucified and slayne: O sweetest Sauiour Christe Jesus, perfite God and perfite manne, by whose innocent deaths and bloudy passion, the attonement betwixte thy Father and vs, are so daseled wyth the dimmny and darke mysts of Sathan, that they are occupyed in the beholding of mundane and transitorye pleasures, al which in effect vanish & weare away, euen as the Flower that eyther is parched by the force of Phebus radiant beames, or by Winter stormes and horye frostes consumed, oure

eares

eares whiche thou haſte gy-
uen vnto vs to heare, and
vnderſtande the ſacred and
deuine miſteries contained
in thy holy lawe, are made
deafe of purpoſe, ſo that they
glory more in fables & loth-
ſome leaſinges, then they
conceiue delight in the zea-
lous predication of thy E-
uangelicall and heauenlye
doctrine, our hartes are har-
dened like the Adamãt, ſo ỹ
for the greateſt parte, they
cannot brooke thy teſtymo-
nies, they continually luſte
and deſire to bee ſatiſfied
with worldly welth, honor
and dignitie, and who be-
holdeth not in theſe dayes,
what

what cruel conflict and blo-
dy fyght, there is betwixte
good conſcience and filthy a-
uarice, the roote of all myſ-
chiefe and euill: Naye who
ſeeth not in this age, playne
dealing murthered by de-
ceyte, and faythleſſe fraud:
Who nowe beholdeth not
true meaning ſtrangled by
forged flatterye & loathſome
leaſinges: the bowels of cō-
paſſion and pitty are ſhut vp
by vyolent oppreſſion & ty-
ranny, our fæte are willing
to tread the pathes of pryde,
fornication and vncleanneſſe, our hands are ready to
offer wrong & iniurie to the
innocent: yea, and in fine,

what

whatsoeuer thou hast giuen vnto vs, to spreade and set forth thy glory and honor, is by sinne so corrupted, that wee make the members of our bodyes, which by grace and of pure loue are ingrafted in the body of Christ, the riche and great shepheard of our soules the verye members of Sathan, so that of set purpose our transgression abounding, wee flye from Christ the rocke and strong piller of our saluation, and run headlong to deathe, and vtter destruction of body and soule, yet like a louing God and mercifull Father, thou calleste vs home agayne by thy

thy word, wherin not onely thy mercies, but also thy terrible threats are thundered forth agaynst vs for our impenitencye, but when neyther thy manifolde mercies frely of thy aboundant godnes offred vnto vs in Iesus Christ, can moue nor stir vs to handfast contrition, neyther yet thy terrible comminations and threatnynges can exclayme, nor call vs backe from the daungerous puddle of our sinnes, then ÿ sendest forth thy plagues and punishmentes, as pestilence, famyne, and bloudye swerde, intending thereby to driue vs to amendement

Plagme

of

of lyke, and to acknowledge thy omnipotency, but when thou beholdest oure true repentaunt heartes, oure sobs and sighing teares powred foorth, before the Throane of thy deuyne Maiestye, thou withdrawest from vs the terroure of thyne indignation, and vengeaunce, the Rodde of thy correction is layde aside, thy displeasure iustly conceiued against vs, for the continuall exercise of sinne, is vtterly forgotten, and by the intercession of thy sonne Iesus Chryste, that sitteth on thy right hande in glorye permanēt and euerlasting,

lyke

lyke a louyng Father, and moſte mercyfull GOD, thy Syluered Scepter of peace is offered vnto vs, wyth al other thy gracyous beneſites, that thy anger is conuerted to clemencye, thy diſpleaſure is tourned to louing kindenes, and in fine, thy indignation is ſo calmed by thyne aboundant grace and mercye, that lyke a louing and gentle father, thyne armes are ſtretched foorth ioyfullye to imbrace and receiue vs to thy fauoure agayne, all thys I knowe to be moſte certaine and true, for when, or at what tyme ſoeuer, wee ſhall

appeare before the gates of thy mercye, & by the vertue and power of a constant and liuely fayth knock thereat, thou art readie to open vnto vs, not for any of oure desertes, but for the merites of Jesus Christe, the fulnesse of thy deuyne misseration, compassion and pittye, and whensoeuer we shal cal vpon thee, with lowlynesse and mækenesse of our harts and myndes, bewayling wofully our heynous offences committed against thée, thine eares are most attentiue to heare, and willyngly doest graunt vs our petitions, wherefore (O moste gra-

gracious and louing father) we come vnto thée with ſorrowfull and contrite harts, beſéeching thée for the loue of thine anointed ſonne Ieſus Chriſte our Meſſias, ſauioure and redœmer, beſéeching thée to beholde & looke vppon vs wyth the eyes of compaſſion and pitie, & albeit wee haue worthely deſerued this thy plague and puniſhmẽt, yet reſpect thou not our deſeruings, leaſt in thy furie & indignation, we be confounded and periſhe, haue an eye rather to thy ſonne Ieſus Chriſt, beholde his bloudy woundes, which yet are freſhe & grœne, and

neuer ſtint bla ding, thinke vpon the bitter and painfull tormentes that hee ſuffered for vs vppon the Croſſe, in whoſe name we beſœch thée fauourably to looke vpõ our infirmities, mercifullye to heare our prayers and peticions offered vnto thée, and graciouſlye for the glorye of thy names ſake, to take and withdraw from vs this thy heauie rodde of correction, whiche our ſinfull liues and contempt of thy preceptes hath heaped heauily in oure necks: giue vs pacience to ſuffer whatſoeuer it ſhall pleaſe thée to lay vppon vs: giue vs grace alway to call

and

and cry vpon thy holy & blessed name, and faythfullye with teares to say vnto thée continually. Spare vs good Lord, spare thy people, whō thou hast redéemed with thy precious blode, neither yet good Lorde be thou angrye with vs for euer. Grant this (O mercifull father) for the loue of thy onely sonne Iesus Christ, to whome wyth thée and the holye Ghost, bée all honor, glorye and prayse ascribed, for euer. Amen.

A prayer to be sayd before the receyuing of the Lords supper.

OVnipotent God, and father euerlasting, whose mercy is infinite and whose

kingdome hathe no ende, vouchsafe I beſæche thæ of thine exceæding goodneſſe to increaſe our fayth, that as thy Gueſtes repayre to the Table of thy ſonne Jeſus Chriſt, who hath lefte vnto vs before he gaue hys bodye to be crucified, and his blood to be ſhedde largely on the Croſſe for our redemption, as a pledge of his great loue and aboundant kindeneſſe, the celebration of his glorious Supper, wherein as it were in a looking Glaſſe, the death of our great mayſter, the high ſhepheard of our Soules Jeſus Chryſte, is moſte liuely ſet forth vn-

to

to vs, giue vs grace therefore from aboue, rightly to vnderſtand the deuyne myſteries offred vnto vs thereby, and not to wreſte or wring the ſame contrary to thy will. Let it bée far from oure thoughtes, (good Lord) to leaue thy eternall veritie, and to builde on the doctrine of men, who following their owne imaginations, run headlong to the gaping Gulphe of daunger and deſtruction, plucke the Scales of ignorauncefrom oure eyes, that wee maye clærly diſcarne and behold, by the light of thy glorious Goſpell, howe wee maye

truelye Communicate and participate the fruites of thy grace, repzesented vnto vs in this comfoztable Sacramente, indue vs plentifully with such pure knowledge, that we may not once think oz say after any grosse fourme oz carnall manner, we feede vppon, oz eate thy flesshe reallye, oz carnallye, make vs alwayes constantly to belæue that thy glozyous body is ascended vp into heauen, & sitteth on the right hand of thy father, cõcerning thy humanitie, and cannot be thence remoued, till the time that thou shalt come with Legions of Aungels,

gels, to iudge the quick and the dead, before whose presence, shall runne a consuming fyre, and moreouer, wee doe moste humblye beseech thée, so to confyrme vs in the trueth of thy blessed Testamente, that we maye confesse thy deuine nature to be equall with the father and the holy Ghoste, and to beléeue that thy power is not a power perticuler, but a power generall, and suche as doth and shall gouerne in Heauen and Earth, in the dæpe and low waters: yea, and in the neathermoste partes of Hell, strengthen vs therefore good Lord that

ſtande, leaſt that in falling from the true knowledge of thée, we periſh euerlaſtingly, and ſith thou haſt called vs by thy worde, as thy Gueſtes, to this bleſſed banquet, wherein the mouthes of our carnall bodies are fo-ſtered and fedde with bread and Wyne, ſo Lorde confirme oure faith in thée, that the mouthes of oure ſoules may fáde ſpiritually vppon thy ſwéeteſt fleſh, and drink thy deareſt bloud, and ſo bée norriſhed to euerlaſting life and heauenlye bleſſedneſſe, which rewarde as a dowrie due, thou haſte promiſed to all thoſe that faythfully build

build vpon thée, whiche art the Rock and ſtrong Piller of oure Saluation, and as theſe muſt ſet forth vnto vs moſt liuely thy death & paſſion, ſo make vs thankfull to thee for the ſame, & therby giue vs grace to prynte in oure heartes thy greate loue and exceedyng clemencye, that ſpareddſt not to giue thy bodye to the moſte vylde, ſhamefull, and ſlaunderous death of the Croſſe, and thy bloud to be ſhed for oure offences, indue vs wyth loue and charitie to all menne, make vs readie to forgiue, loue, and pardone oure enemies, perſecuters and ſlanderers,

doers, tourne oure heartes and myndes from al impietie, couetousnesse, blasphemie, pryde, glottonie, fornication, and al other detestable euils, and if at any time we haue defeated ỳ fatherlesse of hys right, the widow of hir dowrie, or gathered together our goodes wrongfully, by violence, oppression, fraud, by collusion, or deceyt, giue vs grace to make restitution, and to ask wyth sorrowfull playnte & flouds of teares, from the bottome of our heartes, pardon and free forgiuenesse of thee, for such and all other our offences, whatsoeuer wee haue done,

don, or cõmitted, in thought worde, will, and deede, agaynſt thy deuyne Maieſty, or any other oure brethren. Take away from vs all bitterneſſe, curſſed ſpeaking, and backbyting, gyue vs grace to come worthelye by the vertue of a true & fruiteſſull fayth, to this holye and bleſſed Supper, that oure ſoules fæding faythfully on thy ſwæteſt fleſhe, and drinking thy deareſt bloude, wée may both in bodye and ſoule be nouriſhed by thæ to euerlaſting and endleſſe glorye in Heauen, where with thæ and the fellowſhippe of thy choſen ſayntes, we ſhall enioy

ioy the fruition of thy euer-
lasting kingdome, whiche
thou hasse ordayned for all
those that onely and alone
without wauering, do build
vpō thée, sanctifie and make
cleane our harts and minds
by the power of the holye
Ghost, the verye comforter
of thy chosen, purge thou our
canckred consciences infec-
ted wyth sinne, by the wor-
king of thy good grace, least
that by the presuming to
this thy table (O Lorde) we
incurre thy displeasure, and
being vnrepentant for oure
offences, wee be founde vn-
méete Guestes, to come to
thy holy banquet, and so we

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eate and drinke to the vtter confusion of oure soules and bodies, giue vs grace therefore (good Lord) to conuerte vs wholye vnto thée, and we shall bee tourned from all our sinne and iniquity: giue vs grace to rest onely vppon thée, and wee shall be made safe: giue vs thyne ayd from aboue, we beseeche thée, by fayth to striue with the man of sinne, and so to vanquishe him, that he maye die in vs, & we may liue to thée, which art the giuer of life. Graunt this, O most gracious God, for Iesus Christe hys sake, to whome with thée and the holye Ghoste, be giuen all

prayse,

prayse, honour, and glorye, for euer and euer. Amen.

A Prayer or thankesgiuing to be sayd after the receyuing of the Communion.

WE giue thée moste harty thanks, O heauenly father, that hast at this present fed & refreshed our hungry Soules with the flesche & blod of our sauior Christ, not carnallye, but spirituallye, giue vs grace therefore continuallye by the meanes of an increasing and fruitefull fayth, to beleue that thy flesh is meate in dede, and thy bloud is drinke in dede, and

and that vnneaths wée eate thy flesh & drinke thy bloud, wee cannot enter into thy kingdome, nor be saued in the daye of thy commyng. (Giue vs grace therfore, being vnprofitable seruantes and vnworthely called, by the reason of the multitude of oure sinnes, to banquet at thy table, whereas the celebration of thy Supper hath bene vsed, and thy death by the visible Elementes of breade & Wine represented vnto vs, to offer vp vnto thée continually the fruites of true repentaunt and sorrowfull heartes, that thy name may be glorified, wée by

by thy grace comforted, thy displeasure bee tourned to loue: thy wrathe to compassion: oure sinnes pardoned, and forgotten, & our names written in the booke of life. And as it hath pleased thee at thys present to accompt vs for thy guests, & not onelye to fede vs wyth visible creatures, namely breade and wyne, but also in soule whiche is thyne owne similitude, to cherishe vs wyth thy flesh & blood, whereon by the vertue of a liuely fayth, we haue to oure great comfortes, most plentifully fed. Do now (O Lord) we beseech thee of thyne aboundaunte good-

goodneſſe, to increaſe oure fayth, ỳ it may ware ſtrong in thæ, and fruitfully, to exercise the worꝛkes of Charitie and loue to all menne, that thereby as wee haue now bene at the celebꝛation of thy glorꝛous and bleſſed Supper, ſo we maye, whenſoeuer it ſhall pleaſe thee to call vs to thy heauenly banquet, be found furniſhed, not emptie, not naked, but armed & couered with fruitful fayth and trueth, and ſo as thy gueſtes, oꝛ veſſelles of honoure, enioye the participation of thy heauenlye and riche pallace, wheras ioyes neuer fade, but continually

indure,

indure, take from vs the burthen of oure corruption, # sette vs free from the cursed clogge of sinne, deliuer vs from the snares of death and destruction, giue vs willyng myndes to obey & heare thy commandementes, cleanse thou oure heartes from all iniquitie, and giue vs grace hencefoorth to walk in newnesse of life and godlye conuersation, that thy name may be glorified, and we saued in the daye of thy comming to iudgemente. Grant this for Jesus Christe hys sake, our Mediatour and aduocate. Amen. finis

to Paradice.

A Godly Meditation often to be remembred.

O GOD (my Lorde) my harts delight, with whō my soule longeth to dwell, in that heauenly Ierusalem wherin is continual health, eternall felicitie, happie libertie, and perfite blessednes, where men shal be like vnto the Angels of God, and iust men shall shyne as the Sunne, in the euerlasting kingdome, wherein is no heauynesse, no sorrowe, no griefe, no feare, no labour, no death, no disease, no lack no hunger, no thirst, no cold nor heate, no wearinesse of fasting, nor temptation of

the

the enemy, no will to sinne, nor power to do euil, no old age, no lame or deformed person, no feare of pouertie, or weakenes by disease, but a quiet harbor of all ioy, and euerlasting happines, wher men in the societie of Aungels, shal continually dwel, wythout anye infirmitie of the flesshe. For there is infinite ioye, and eternal blisse, from whence none shall bee remooued, that once by thy prouidence shall enter therin. There is rest from labors, peace from ỹ enemy, a new kinde of ioy & delight, such as no hart can cõceyue, saue onely by taking a mer-

uaylous

uaylous delight, and excée-
ding pleasure in the behol-
ding of thée my Lorde God,
my glorious redéemer, and
the heauenlye comforter,
whiche procœdeth from the
Father and the Sonne. O
heauenly Jerusalem, thou
art swéete and beautifull in
all thy ioyes and delyghtes,
there are no suche myseries
in thée as we fele and suffer
in this poore and miserable
life. There is in thee no
darknes nor change of tyme
the shyning of the Moone,
the twinckling brightnes of
the starres giueth not light
in thée, but onely the God of
all power, glory & maiesty,

the

the light of lightes, for in thée the sonne of Iustice giueth light, to those that are adopted in his blood to euerduring blessednesse. The bright & imaculate Lambe, a mosse beautifull light, is thy light, that doth illuminate hys chosen Children. The king of kings is in the midst of thée, enuironed on eche side with hys beloued Saintes, and redy to crown them with euerlasting glorye: In thée are Legions of Aungels, singing of swéete Hymnes and songs, that set forth thy prayse and honour of thy name: In thée are the fellowshippe of heauenlye Citi-

citizens: In thée resteth the swéte solemnity of al such as returne from this miserable pylgrimage vnto thy glory, the companie of the prophets, Apostles, & victorious armie of Martyrs, holy men & women, which haue vanquished the pleasures of the worlde, haue their abyding with thée: There are yong children & maidēs, which haue passed ouer their dayes in holinesse of life publishing thy praise. Euery one reioiceth in his degrée, though not equall in glory, yet like in ioyes & gladnesse, for there raigneth perfect charitie, &

God is al in all, whose maiestie without end they sæ continually, and still in beholding him their loue increaseth. Of this eternall blessednes, the holy Apostle Peter had as it were a shadow or a taste vppon the Mount Thabor, at the trãsfiguration of Christ from whence he desired he, might not depart. Paul also had a proofe of it, when hee was rapt or takẽ vp into ỹ third Heauen, where he heard words and sawe thinges so maruailous & secrete, so far passing al mans vnderstanding, & such as were not to be told or reuealed vntomẽ.

Moyses

Moyses his face became so bright, through the conuersation that he had with the deuine glory vpon Mounte Sina, that the Israelites coulde not abide it: what then shall become of vs, when perpetuallye with thée, which art the Lorde of al glory, we shalbe conuersaunt after the manner of thy children and famylier friendes? Who is he then, that will not séeke and desire by all meanes possible to be a dweller there, both for the desire of peace, ioy, and eternitie, and for the perfect sight of God.

Contrariwise, who is

able to expresse ỳ torments appointed for the vngodly, and vnrepentant liuers, in that deadly place, called Hell, which Sathan himselfe abhorreth: what other thing can be there, but continuall paines, eternal tribulation, & infinite calamitie, repleate with al euils. There dwelleth wicked & vgly Aungels, whose horrible lookes bringeth sodaine feare, grieuous paines, and fearefull death, with continual clouds of euer during darknes: There is nothing but howling, wayling, lamentation and mourning without all ende, fearefull

criches, and confused cries are there in all places sodaynly rayſed: Where the worme of conſcience neuer dyeth. In that damnable dungeon there is fire vnquenchable, and perpetual gnaſhing of teeth: The miſerable ſoule findeth there no reſt, but is afflicted with all kinde of tormentes, and ſuch as can neuer be expreſſed, all which indure for euer. Alas little auayle it thoſe that are ſubiected as fire brandes of hell to crye vnto the Lorde, for he will not heare them, then ſhall they know, that all things which they had in this life,

are vaine, and ſuch thinges as they thought to be pleaſaunte, to bee found more bitter then Gall or poyſon. Then where is the pleaſure of the flesh ſo tearmed falſly: for there is none other pleaſure, but to feare the Lorde. Then ſhall they confeſſe, and ſaye, that the iudgement of God is true, and righteous, ſaying: did we not heare of this, & yet woulde not bee conuerted from the wicked dædes, but then ſhall nothinge preuayle: No ſorrowe canne finde comforte, no complaintes, no remorce, no tormentes, nor paynefull pal-

passions an ende, such and so increasing are the verations of the seconde death, wherewithall the bodyes and soules of the vnrighteous shal for euer be inuironed. Sith therefore (O heauenly father, & most gracious God) it seemeth good to thy eternal wisdome by the knowledge of thy euerlasting trueth, to giue mee knowledge of thyne inestimable mercy offered freely vnto mée in Jesus Christe my mercifull Sauyour, in whose bloody death & paynefull passion I am assured of eternal life & blessednesse. Giue me grace to printe in

my remẽbrance thy manifolde mercies, that fæding in soule by faith in thée, I may attaine vnto those endlesse ioyes, that thou hast prepared for thy adopted sonnes and chosen children, in thy kingdome of euerlasting righteousnesse. And so escape those euerlastinge torments, which thou hast prepared for the Diuel and his Angels, from the which place of woefull veration and endlesse miserie, deliuer me, O heauenly father, for the loue of Jesus Christ his sake, to whome with thée and the holy Ghost, be all lawde and praise, for euer

euer. Amen.

A prayer to be sayde at the hower of death.

MOst mightie art thou O Lorde, in all thy dedes, and most holy in all thy wayes, blessed bee the name of my father, my God and glorious creator, who by his deuine power, and celestiall prouidence, of nothing made all things, fish, flesshe, fowles, fruits, trees, herbes, & all other thinges, whatsoeuer are contayned both in Heauen, earth, Seas, and the nethermost partes thereof. Man concerning the outward parts,

thou by thy celestial prouidence, and fatherly bounty, framedst and createdst of clay, but concerning the inward substance of thy creature man, thoudidst fashion & make euen according to thine owne similitude and likenesse. Moreouer, such and so great was thy loue and good will towards him, that all the Creatures, or workes of thy creation serued to his vse. In earth thou hast made him Lorde & king ouer the fruits therof, the beastes of the Field, the Foules of the ayre, and the fishes of the little flods and great waters. In the

Fir-

Firmament, thou hast placed the glistering Sunne with his oryent beames to giue him light by day, and therewith thou hast giuen him the Moone & the starres to gouerne him by night, for the which cause, aboue all other, the workes of thy creation, man shoulde and ought of right to giue thée that glory that to thée belongeth. But alas, such and so great is the corruption of our frayle and sinful flesh that for all these thy graces, we are carryed away from thée, and enter into contempt of thy precepts, for which cause thou oftētimes

doeſt correct and puniſh vs, to the intēt we might therby fæling thy rod of correction bee driuen to imbrace harty and true repentance, but when thy threates and the ſtripes of thy diſpleſure laide vpon vs, cannot take place amongeſt vs, thou oftentimes giueſt vs vp to follow our luſtes and affections, but at laſt when thou doeſt beholde our inormities, thou in a moment, by the power of thy deuine iuſtice, reſtrayned the rope of our diſordered libertie, and cutteſt in ſunder the Bridle of our voluptuouſneſſe, eyther by ſodayne death, ſword,

ſwoꝛde, fire, famine, oꝛ o-
ther thy deuine ſentences
of thy conceiued yꝛe, to the
intent, that other thy crea-
tures might by the terrour
of thy Juſtice, auoyde ſinne,
and learne to amende their
liues, leaſt they fall into
the like calamitie oꝛ daun-
ger. True, and moſte true
it is, good Loꝛde, that by the
exerciſe of ſinne, we are the
childꝛen of death & deſtruc-
tion, but by grace of the al-
mightie and victoꝛious con-
queroꝛ, ſweet Jeſus Chꝛiſt,
we are the adopted ſonnes
of thy father, and made fel-
lowe heires with thee our
perfect Emanuel, in whoſe
name

name with all humilitie & lowlineſſe of heart & mind, I come vnto thée in this great extremitie and daunger of death, beſéeching thée to bée preſent with mée, to forget mine offences, to thinke vpon thy mercies, and although I haue not deſerued ſo much as the leaſt drop of thy fauor, by meanes of the great burthen of my ſins, which are in the preſence of thy diuine maieſty, moſt vgly and loathſome to behold, yet reſpect thou not (O Father) mine iniquity, but haue an eye, I beſéech thée to the merits of my ſauior Chriſt Jeſus, to whom

as

as my mediatour, sauiour & Redæmer, I apeale, who hath promised comfort and sweete consolation to all those that in thy name flye vnto thee for releefe, I confesse thee worthily thou hast visited me, and yet not according to the multitude of my sins but in the fulnes of miseration and fatherly pitie, giue me grace therefore in these bitter bruntes of death, who vehemently at this present, beginneth to combat with fainting & feeble life, constantly to cleue vnto thee, let not ỹ plesures of this wicked worlde bee a let or impediment for mee

to

to come vnto thee, let not my fraile & feeble flesh, subiect to sin, which hath thorow my transgression made mee a bondman to death, moue me to dispaire in thy great mercy, neither yet let that cauilling aduersary, ỹ enemy of mankinde, at my last end triumph ouer mee, giue me patience to suffer and gladly to beare & abide this thy scourge and visitation, and so sortifie mee in soule and body, that so long as life shall indure in mee, I may neuer cease to call vpon thy holy and blessed name, yea, and when death is most busiest, make thou me

me moſt conſtant, yea, whē he ſæketh moſt ſtrongly to aſſayle my fæble body, giue mée thy grace, good Lorde, that I may in ſpirite, hart, minde, and all the powers of my ſoule, giue praiſes vn to thœ, that of thy grace & ineſtimable kindenes, haſt ſent thy ſonne Chriſt Jeſus to raunſome me by his blodie death and paſſion from the power of hell: Giue me grace therefore nowe that thou haſt appoynted thy meſſenger death, to finiſhe the days of my pilgrimage, and to call me by his ſommons from out this vale of miſery & wretchednesſe, to

build ſtedfaſtly vpon him, & faithfully to hope for life & ſaluation, in and alone thorow him, let the remembraunce of my former wickednes, be no more thought vpon, let mine offences bee blotted out of thy glorious ſight, beholde my ſorrowful & true repeutant heart, which come vnto thee with teares, not building on my merites, but vppon thy mercies, though I be ſinful, thy ſon my ſauiour is righteous: though I be wicked, yet he is moſt holy: though I be full of iniquitie, yet he full of all goodnes: though I haue grieuouſly offended

thee

thæ, yet he hath fully contented thæ: though I haue transgressed thy lawe, yet he hath fulfilled the same, & hath promised in his blood, to wash away their sinnes, that by faith continue in him constant to the ende. I therefore in this my great and paynefull agonie, beholding Death to beate at the gates of my body, come vnto thee by the vertue of a fruitefull fayth, beseeching thæ, when thou shalt see it mete and conuenient, that thee shall dissolue the bandes of this fadyng life, which endureth but a whyle, for a thousand yeres

are

areas yesterday in thy sight to take my soule into thy glorious and blessed hands, and so to confirme mee thy truth, that at the last when it shall please thée, by the sounde of a trumpe, to raise my body from the graue, when and in which time, body and soule shal vnite, & come before thy presence, I may by faith in thée, passe ouer the mount of my corruption, shake off the bands of sin, be set frée from death, and destruction, and being by the vertue of thy righteousnesse made holy, I may triumph with happie victorie ouer sinne, death, and al

the

the powers of hell, and enter with thée, & the felowship of thy chosen Sayntes into euerlasting rest, grant this most louing father for Christ Jesus sake, to whom with thée and the holy ghost be rendred al laude, glory, honour, and prayse, for euer. Amen.

The Lorde God bee mercifull vnto me, pardon & forgiue me my sinnes, loke vpon me with thy gratious and blessed countenaunce, preserue mee from the second death, and euerlasting destruction of body & soule. The Lord God iustifie me in his death & blode, cloath

mée with his euerlastinge righteousnes, and register my name in the booke of life. The Lorde God comfort my guiltie conscience with the euerlasting light of his bountiful fauor, & lot my place among his saints in his heauenly kingdome. The Lord God for his mercies sake, after this my bodily death, giue me the fruition of his presence, in his right palace of endlesse glory, to whose mercifull protection I commend with al humilitie and reuerence my soule, Lord Iesus preserue me, Lord Iesus comfort me, Lord Iesus refresh mée,

mée, Lorde Jesus praye for me, for only into thy hands that hast redéemed mee, O Lorde God of truth, I commend my soule. Amen.

A prayer vnto the holy Ghost, against the temptations of Satan, the malicious and wicked spirite.

A Thy Lord, the enerlasting and heauenly spirite which sanctifiest and quickenest the hartes of the faithfull. For as much as there is an other spirit which cõtrary to thy heauenly mocions, moueth and prouoketh

keth vnto infidelitie ma-
lice, lying, pride, wrath,
whoredome, fornication,
glotonie, dronkeship, enuy,
couetousnesse, contention,
errour, deceyte, hypocrisie,
straunge religion, fayned
holinesse, impietie, despe-
ration. &c. which is called
the Prince of the world, the
great dragon of Hell, the
authoritie of all euilles the
father of lying and a mur-
therer from the beginning,
to whom it is euident that
we are poore wretched and
miserable, fallen away frō
God, walke in th lustes of
the flesh, liue after the trade
of the world, and doe that

that

that is pleasaunt to the cor-
rupt affections, and are far
away estraunged from the
citie of righteous Israel, &
as straungers partaine no-
thing vnto the couenaunt
and promises of grace.
Wherefore while we thus
consider this our damnati-
on and the word of thy pro-
mise and commandement,
we are earnestly mœued to
flie vnto thée, humblie to
desire and beséech thée, tru-
sting that we shal obtayne.
For thou promisest and al-
so commaundest to truste an
looke for this, that through
the good will of thy spirite,
thou wilt gather & receaue

vs into thy people, that we may bee made a ſpirituall Iſraell, & renew vs, that is to ſay beget vs a new vnto repentance & godly liuing turne vs & with an earneſt zeale of our heart drawe vs vnto thee, that from henceforth we may abſtaine from the workes of darkeneſſe & death. Deſtroye in vs the kingdome of ſinnethat is to ſay exclude frō vs not onely euill words & dēds but alſo plucke out of our minds all euil thoughts, noyſome coūcels furious effectes and the ſtinking courſe of this fleſh. Turne vs from euil wayes vnto the right path of re-

pen-

pentance. Let our members be so addict to righteousnes and sanctification, that they may bee made fitte to serue thée. Let vs increase and be plenteous in al such woꝛks as bee pleasaunt vnto thée. Foꝛsake vs not in tentatiõ, but rather strẽgthẽ vs with that thy secret vertue & inward power. Eꝛing to passe that we giue no eare to his flattering deceits, noꝛ yet to his beautyfull & glistering falaces, least he coꝛrupt our mindes and abuse our flesh vnto our destruction, which at the beginning full craftely hee bꝛought to passe by his subtyle and swéete sug-

gestions but rather throwe downe and treade vnder our feete this our cruel enemie, that we being free frō his deceitfull tyranny may through thy ghostly inspiration obtayne such peace and quietnes in our harts, that we may serue thée with a cleane bodie and pure mind, through Iesu Christ, vnto the laude prayse and glory of God the heauenly father. So be it.

A prayer for true repentaunce and for the comming of the kyngdome of Christ.

O Lord and our God Iesu Christ the scripture testifi-

testifieth of thee that when thou wast in the worlde thou diddest preach repentance and the comming of the kingdome of heauen, and after thou wast risen agayne thou saidest, that it behoued thée so to suffer, & on the thirde daye to rise agayne from the deade, and that both repentaunce and remission of sinnes shoulde be preached to euery creature in thy name. And that whosoeuer beléeued & were baptised shoulde bee saued. Agayne, than full louingly diddest bid them that labor and are laden to come vnto thée, and promised that thou

wouldest vnlade & refreshe them. Verely it is no small company of wicked spirites cleueth, which, is also a roring Lyõ, and earnest accuser of the sons of God, yea and such an enemy of God and of thẽ that pertain vnto him, as by no means neither will nor may be reconciled. Therefore we & all of vs, which thorow thy grace are bound and giuen ouer to serue God most humbly beseech thée O holy spirit, that thou wilt defend vs against al the wicked temptations and vernicious breathings of the most wicked spirite, that all vice excluded all vertue and godlinesse may

ſpring growe & increaſe in vs vntil we be made perfect & auncient in Chriſt Jeſu our Lord & in his holy law. Take away infidelity, and engraffe in our breſt a true and vnfayned faith. Take away pride, wrath, enuye, debate, whoredome, glotonye, dronkeſhippe, couetouſneſſe errour, hypocriſie, with all kinde of vngodlines, and print in our hearts humilitie, loue, chaſtity, and concord, purity of life, temperance, ſobriety, mercy, liberality towarde the poore, truth, pure holyneſſe, with all kinde of vertue. Take alwaye from vs

all that euer is of Sathan, the flesh and the worlde, and giue vs that which onely commeth from the heauenly father, and from his onely begotten sonne and from thée that holy spirit, Teach vs all trueth, enarme vs with the shield of true faith that we may so quench the firie dartes of Sathan. Graunt that wee may so watch and shewe such diligence, that wee may perceiue his craftie assaultes and daungerous vnto thee, that wee liue not heare after in the fleshe, but rather that wee abhorre from all filthinesse and impuritie thereof,

thereof, and that we being brought into the kingdome through thy precious bloud may obtayne dayly more & more perfect remission of our sinnes. So be it.

A prayer for the knowledge of Gods wyll.

O Lord God our heauenly father, giue vs grace that wee may neuer cease diligently to cal vpon thée, & with most humble minds to desire thée, that through thy great mercies we may be fulfilled with plenteous and rich knowledge of thy diuine will, and that wée may encrease dayly more &

more in vs by the vertue of the word of God by the vse of preaching and ministration of the Sacramentes, which knowledge of thy will is a spirituall knowledge and an heauenly science whereby we being also endued, doe those things that are right and pleasant before thee, yea wherewith we haue such knowledge, that wee take nothing in hand, but that onely which thou most of all doest approue. Graunt that we being fruitfull in good works, may encrease in the same knowledge, that wee may bee made strong in all ver-

tue

tue and godly power accor-
ding to the exceeding abun-
dant glory of thy Maiestie
& that we may be enarmed
with patience, long suffe-
ring, chærefull perseuerãce
so well in aduersitie and
perill as in sorrow & death.
Through Jesus Christ our
Lord. So be it.

A prayer for true christen
loue.

O God the almighty Lord
which art the very loue
it selfe, & he that abideth in
loue, abideth in thee, & thou
in him through Jesu Christ
wee miserable Creatures
cry this day vnto thee with
a

a bitter and ſorrowfull hearte, and for our little ſtrength wee earneſtly deſire, that thou wilt powre out into our hearts the true chriſten and vnfayned charitie through the holy ghoſt whereby wee may loue one another, not only in words but alſo in workes, that we may aboundantly declare our faith, as newely borne from aboue of the immortal ſæde by the word of the liuing God, Helpe vs O God and giue vs ſo much light that wee may knowe perfectly all fayned loue wherewith we behelde our ſelues, & our falſe boaſting,

which

which commeth not from a pure heart, leſt vnder the pretence of loue wee doe againſt fayth, & againſt the godly trueth, and by thys meanes fall away from the true loue which is gotten by the ſame croſſe & bloude of Chriſt. Through the ſame our Lord Jeſu Chriſt. So be it.

A prayer to obtaine godly learning.

THy ſeruaunt am I, giue me vnderſtanding, O Lorde, that I may learne thy commandements. For thy lawe is pure and vndefiled, it turneth ſoules, it giueth

giueth wiſedome to babes. Thy ordinaunces are right making heartes chærefull Thy commandementes are bright lightening eies. The declaration and preaching of thy wordes maketh them to ſee that are blind, and giueth vnderſtanding to the litle ones. Lighten therfore my eyes, O Lorde, and giue me knowledge and vnderſtanding in thy holy lawe. For thou O Lord alone giueſt wiſedome, and out of thy mouth commeth prudence and knowledge. So ſhall I with a glad heart ſearche thy lawe, and ſing perpetuall prayſes to thy moſt

most blessed name.

A prayer for the faythful ministers of Gods worde and for the fruite of the Gospel.

O Lorde Jesu Christ, let very mercy moue thée to haue pitie and compassion on vs, which being destitute of all other helpe, wander abroade and are dispersed like shæp that are without a shepheard. And for as much as there is much haruest and fewe worke men, sende foorth thou which art Lorde of the haruest, many faithful workemen, to finish it. And those that thou shalt sende, endue and replenish them

them with thy grace, yea, to guide them, that they may bring forth much fruit that great heapes of them that beleeue may plenteously be gathered into thy barne, that there may bee plentie of that pure spirituall wheat vnto thy praise which liuest and reignest with God the father in the vnitie of the holy Ghost verie God for euermore. So be it.

A prayer for the Magistrates and heade officers.

O Almightie euerlasting God, of whom al power is ordained we commende vnto

vnto thée all them, which by thine ordinance are our superiours, as Emperours, Kings Princes and other Magistrates to whom thou hast committed the sworde and giuen power to gouern the subiects. Wee beseech thée, that thou wilt make them to be feared of the vnrighteous and trãsgressors, and that through thy gifte they may ouercome the enemies of thy name maintaine publique peace and tranquilitie loke vpon and defend widowes and them that be succurlesse.

Moreouer graunt to the subiects an obedient mind

that

that they do not resist thine ordinance vnto their great hindrance, but that they diligently obeye their Magistrates in all lawful things not onely for the feare of paine but also for conscience. Through Jesus Christ our Lord. Amen.

A prayer for the common people.

O Mercifull euerlasting, God thou knowest right wel how earnestly our most cruell aduersary Satan as a roaring Lyon wandreth about the congregation of the faithfull, and through the

the weakenes of our flesh bringeth in among vs manifolde incommodities, diseases and sundry temptations.

In consideration whereof we are prouoked according to the commaundement of thy sonne our Lord Jesus Christ continually to watch that is to say, to vse feruent prayer.

Wherefore wee desire O most merciful father that thou wilt helpe and comfort them that are afflicted lighten thē that are blinde, teach the ignorant, graunt to the weake strength, to them that beginne to go

shewe

shew the paths of thy way, to them that are going already, sende dayly the encrease of grace, and giue thē that haue obtayned some perfection of godlines constancie and stedfastnes that euery one of vs according to the measure of the gifte of his faith may bee made perfecte. Through Iesus Christ our Lord.

A prayer to be sayd in affliction, trouble, or sickines.

O Most gentle redeemer, which art always mercifull, alwaye a Sauiour, whether thou sendest vs pro-

prosperitie or aduersitie, this is a token of great mercie and of louing kindnesse, while by afflictions as by bitter plastures or salues thou doest heale the inwarde man, and by temporal paines prepparest vnto vs euerlasting ioyes. And for as much as thou hast before declared vnto vs euē by thine owne steps that this is the way, vnto the true felicitie, graunt I beseech thée, that I may patiently & obediently drink out this cuppe, which thou hast reached vnto me. Verely these thinges are vnto fraile nature verie grée-

uous, but yet thou suffered more greeuous thinges for me and I haue deserued far more greeuous things which haue so ofte deserued hell. Notwithstandinge thou knowest the frayltie of mans condition, and therefore euen as that mercifull Samaritane doest thou poure into our woundes wyne which fretteth and sharpely biteth our vices, but thou puttest to it also ỹ oyle of thy consolation, thorow the which we may suffer those thinges, that are intolerable to vs. If it bee thy pleasure to encrease my paines, giue mee also the

gift

gift of patience and graunt that these afflictions of the body may turne vnto the remission of my sinnes. O if thy fatherly pitie be contented with this gentle chastysement wherewyth thou diddest nowe nurture mee, then let mee receiue at thy hande my health againe, that I may giue thee thankes for both, that is, because thou hast mercifully chastened mee thine vnprofitable seruant and also taken away ỹ bitternes of my affliction with ỹ swætnes of thy comfort. So shall I remember thy benefits, & sing praise & glory to thée for

euer

euer and euer worlds without end. Amen.

A prayer against the councels of the ennemyes of God and of his diuine verite.

AMy Lorde thou puissant strong & mightie God which destroyest the councels of the vngodly, & riddest away the tyrantes of this world out of the earth at thy pleasure, so that no councell or strength at all can resist thine eternal wisdome and euerlasting determination, which thou hast to fore appointed by thine vnsearcheable wisedome from the beginning.

Wee

We thy poore creatures, simple wretches and vnprofitable seruants, doe most instantly and hartely desire thee, for the loue that thou hasse to thy welbeloued, and onely begotten sonne, our Lord and Sauiour Iesus Christ, that thou wilt loke vpon thy cause, for it is time O Lorde, and bring to naught all those things that are or shall bee appoynted, determined and fully agreed vpon among the wicked against thee, and thy holy word. Let not the enemies of thy truth so miserably oppresse thy seruauntes which seeke thy

glory, tender the aduancement of thy pure religion, and aboue all thinges with in their heartes that thy most holie name may onely be glorified among all nations.

Whatsoeuer the vngodly goe about contrary to thy glory and thy worde, let it not take effect, O swete father, yea rather destroy it & vtterly bring it to nought, that all men may knowe that thou alone art that almightie and euerlasting God, which rulest and subduest all inhabiters of the earth, from the highest to the lowest, after thy moste holy

holye will and pleasure. But to them that walk not in the councell of the vngodly, nor tread not ẏ way of sinners, giue thou good lucke & prosperous successe in thy name, that their holy trauailes and vertuous enterprises may come vnto a godly end. Defend them, that they sit not in the chaier of the pestilent scorners, which spitefully raylyng on thy trueth, do defend with high tirannie both their wicked doctrin and liuing. Grant to thy seruantes the mouthe of thy wisedome which no man may resiste, whereby they may know ẏ

thou alone art the Lorde, & that none is to be compared vnto thée, al the enemies of thy Godly truth with their wicked counsels destroyed and put out of the way, we may with feruēt minds receiue the trueth of thy most holy word, order our life according to the same, & sing perpetuall prayses to thy most blessed name worlde without end, through Iesu Christ thy sonne our Lord. So be it.

A prayer for the vnitie concord and perfect agreement in things concerning Christian religion.

O Euerlasting and mercifull God which art the God of peace, loue, vnitie and concord, & not of strife, debate, discorde and confusion, thou seest how miserably thy holy congregation is rent, torne, and deuided into diuers sectes, whyls fleshly mẽ leauing the holsome instruction of thy most blessed word, which is the alone truth and righteousnesse, set foorth and maintaine euery mã as his fansie leadeth, thinges of their owne brayne, inuented by carnall wisedome, without the authoritie of thine vndefiled lawe. And hereof

commeth it to passe that so great dissention reign now a dayes in the worlde, and that so manye and diuers sectes, schismes and heresies, spring vpp in euerie place, vnto the great perturbation of the christian publicke weale. For so long as men set aside the rules and ordinances of thy holie Scripture, and appoynt things of their own imagination, and stiffely defend them, it cannot come to passe that christian peace and vnitie of spirite, with heartie concorde can haue place among vs. Therefore we wretched sinners, to whome

whome knowledge of these thinges thorow thy grace, haue chanced, doe pray and moste feruently desire thy great mercy, that forasmuch as there is but one euerlasting God, and one heauenly father, which thou art, and one fayth, and one baptisme, which we al professe & cal on thy name, thou wilt thorow thy onely spirit, gather togither such as are dispersed into diuers seas, into ỳ vnitie of true & pure vnderstanding of thy word by fayth, & bring them againe, whose mindes are disseuered, into one bodye, that there may be no dissention among them. But specially

O most mercifull father, graunt, that we which doe breath, and for our little power labour vnto the true vnitie in Christ, may lay aside al distension, and seeke that thine only euerlasting trueth, which is contained in thy word, that wee together may growe into one iudgement, sentence, and minde, yea and that which floweth and commeth forth from the intelligence and vnderstanding of our Lord Jesu Christ, and euermore guide and leade vs agayne vnto him that we with one perfect agreement of minde and with one mouth may

praise, & magnifie thee, the celestial father of our Lord Jesu Christ, through the same Jesu Christ thy sonne & the holy ghost. So be it.

A prayer for spiritual ioy.

O Lorde Jesu the redeemer and comforter of mankinde, which hast prepared for them that forsake the vaine pleasures of this worlde for thy loue, farre better delectations & pleasures, through ỳ holy ghost that most swéete comforter which the worlde knoweth not, measuring the griefes of this life with inwarde

and secret comforts, and renewe to vs as a certayne gage or pledge of the glorie that hereafter shall come, wherewith we being refreshed & comforted, may run vnto thee with the more chearefull minds. I beseech thee that the annoynting of thy spirite may continually beate out of me the tediousnes of euils, and make my minde merry with healthfull ioy, and be annoynted thorow thy aboundant mercie, with the oyle of gladnesse and ghostly comfort, which liuest and reignest with the father and the same spirite, very GOD

world

worlde without ende. Amen.

A prayer vnto Christ our sauiour for the glory of heauen.

O Lorde Jesu Christe, which art the onely and euerlasting sonne of God the father, which also becamest man for oure sake, that thou shouldest bring vs vnto God ỹ father, and therfore thou going vnto the father occupiest hys right hand, graunt that we may be cõuersant now with thée, thorowe fayth in the holy

holy Ghoſt after an heauenly manner, and that after this exyle and baniſhment we being illumined with thy brightneſſe, may remaine with thée for euer, which liueſt and reigneſt with God the father & the holy ghoſt, very God world without end. Amen.

Thanks gyuing to God for his benefites.

O Lorde God our heauenly father, we right hartely thanke thée for thy manifold and ineſtimable benefites, which thou haſte giuen to vs, deſeruing nothing

nothing leſſe than to re-
ceiue of thy boũtie ſo great
kindneſſe. We thanke thée
that it hath pleaſed thee of
thy great mercie firſt to
create and make vs acco-
ding to thy likenes, and to
place vs in ioyful Paradiſe
there perpetually to haue
remayned, if through the
ſubtile and deceitefull ſug-
geſtions of Satan our ad-
uerſarie we had not tranſ-
greſſed thy moſt holy com-
mandment. We thank thée
alſo, O moſt bountcous fa-
ther, for thy louing kinde-
neſſe which thou ſheweſt
vnto vs, when we were all
periſhed and loſt, through
the

the ſinne of Adam. For when thou mighteſt iuſtly haue condemned vs, & caſt vs into perpetual damnatiō thou like a father of ſinguler great loue haddeſt pity on vs, and ſauedſt vs by the death & paſſion of thy welbeloued ſonne oure Lorde and ſauioure Jeſus Chriſt, which gaue himſelfe a ranſome for all our ſinnes, and paide ſufficient price by his precious bloud for all the wickedneſſe that we euer committed in times paſt, or hereafter ſhall commit throwe oure frailtie and weakeneſſe, ſo that we repent and beleue. Neyther

waſt thou thus contented he ſhould onely dye for oure ſinnes, but thou didſt raiſe him alſo againe for our iuſtification, to make vs righteous in thy ſight. Moreouer after that hee hadde ſhewed himſelf vnfainedly aliue to his apoſtles by manifeſt and euident tokens, certayne dayes after hys reſurrection, thorowe the power of his Godhead, aſcended vp into heauen, perfect God and perfect man, where he ſitteth now on the right hand and maketh interceſſion for vs, being our onely Mediatour and alone Aduocate.

From

From thence we looke for him to come againe at the day of Iudgement, not as a cruell Iudge to condemne and cast vs away into perpetuall damnation, but as a most louing Lorde and gentle Sauiour to cary vs with him into perpetuall glory, there alwayes to remayne in euerlasting ioye, prayſing thée worlde without end. For these thy most bounteous giftes and for other innumerable, which dayly thou giuest vnto vs of thy great mercy, wee thanke thee most gentle & mercifull father, desiring thee with all humblenes of

minde that thou wilt giue vs grace through thy holie spirit not to be vnthankful but to walke worthy this thy kindnes, and so to behaue our selues in this wretched worlde according to thy word, that at the last day we may be found in the number of them to whome thy onely begotten Sonne our Lord and Sauiour Iesus Christ shal say, come ye blessed of my father possesse that kingdome, which was prepared for you from the beginning of the worlde. Lord let it so come to passe, Amen.

An ether confession of our sinnes to our Lord Jesus Christ.

O Lorde Jesu Christe, whiche art the onely and alone Physicion of the wounded conscience, we poore & miserable sinners, trusting on thy goodnesse and grace, doe here briefly declare vnto thee the euill tree of oure heart, with the rootes, braunches, leaues, & fruits of the same, which all we vnfaynedly confesse to be euill and wicked. For thou doest no lesse consider, weigh, and ponder the inward lustes of oure heart, which is froward and vn-

search-

ſearchable, then theſe out-ward groſſe ſinnes, that we wickedly commit eyther in word or deede. Therfore we beſeech thee & pray thee, euen ſo heartily as our weaknes will ſuffer, although we be very vnapt to praye, that thou wilt mercifully circumciſe & cut away our ſtony heart, yea for this olde heart, create in vs another new hart, repleniſh it with thy ſpirite, water it and make it moyſt with the iuyce or humoure of heauenly grace, and wyth the ſountaynes of Spirituall waters, that the inwarde poyſon and the noiſom iuice

of

of the flesh may be dried vp, the custome of the olde man abolished, & our heart after this no more bring foorth thorns and cockle, fit stuffe for the fire, but spirituall fruits in righteousnes and holinesse vnto euerlasting life.

So be it.

Grace before meate.

GIue thanks to God
the Lord of might,
as it becommeth
Christians right.
And euer when
thou seest thy meate,
Remember God
before thou eate,
And then God will
remember thee,
And with his food
will nourish thee,
And after this life
ended is,
We shall remayne
with him in blisse.
God saue his vniuersall Church,
Our noble Queene defend:
Graunt that thy people may enioy,
thy peace vnto the end.

Graee after meate.

OF Dyues and Lazarus
the scripture telleth plaine:
How Dyues liued in welth,
and Lazarus in great paine. (ease

The rich man he was clothed wel,
and fared of the best:
But Lazarus for hunger great,
could haue but litle rest.
But full of sores lay crying still,
for some man to relieue him:
with crumbs that fell frō Diues ta-
wherof no man did giue him. (ble
Thus perished poore Lazarus,
and that for lacke of food:
And also the rich glutton died,
for all his worldly good.
Therefore all ye that present be.
remember this thing well,
That how this man vnmerciful,
is buryed now in hell.
From the which torments great,
the Lord vs all deliuer,
And grant we may be merciful,
while we liue here together.
Then shal we raign with Lazarus
with ioyes that be indurable.
Euen by the bloud of Iesus Christ
for our health most profitable.
Now therfore lord we thee beseech,
to make vs all consent,

To

Grace before meate.

To pray those that haue most neede and che our sinnes repent.

Grace before meate.

All that is and shall be,
set vpon this bord,
Be the same sanctified,
by the Lords word.
So be it.

Grace after meate.

He that is king,
and Lord ouer all,
Bring vs to the table,
of lyfe eternall.

Grace before meate.

Thanks be giuen vnto our lord Iesus Christ, both nowe and alwayes, for these and all other his benefits, so mercifully, louingly, and aboundantly powred vpon vs. Amen.

The

Grace after meate.

THe God of all glory and peace, who hath created, redeemed, and presently fed vs, be blessed for euer and euer.
Amen.

FINIS.

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